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GRAMMAR
OF THE DIALECTS OF
VERNACULAR SYRIAC.

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GRAMMAR
OF THE DIALECTS OF
VERNACULAR SYRIAC

AS SPOKEN BY THE EASTERN SYRIANS OF
KURDISTAN, NORTH-WEST PERSIA, AND
THE PLAIN OF MOSUL

WITH NOTICES OF THE VERNACULAR OF THE JEWS OF
AZERBAIJAN AND OF ZAKHU NEAR MOSUL

BY

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INTRODUCTION.

THE object of the present grammar is to make known the various dialects of the Eastern Syrians (Nestorians or Chaldeans) who inhabit the mountains of Kurdistan, and the plains of Azerbaijan in North-west Persia, and of Mosul in Eastern Turkey. Their country is approximately comprised between 36° and $38^{\circ} 30'$, N. latitude, and 42° and 46° , E. longitude, and lies between Mosul and the Sea of Van, and between the Sea of Urmi (Urmia, Urumi, Urumia) and the Bohtan Su or Eastern Tigris. They live partly in Turkey and partly in Persia; but they are more definitely divided by religion than by political areas, into two portions, the larger of which consists of the adherents of the Patriarch Mar Shimun, the Catholicos of the East, who usually call themselves Syrians, but are better known in Europe by their nickname of Nestorians; and the smaller of which consists of the Roman Catholick Uniats who are usually known as Chaldeans. The former portion live chiefly in the mountains of Kurdistan in Turkey, and the high plains of Azerbaijan in Persia, the latter chiefly in the plain of Mosul in Turkey, though several of them are also found in Persia.

The region defined above was not the original home of the Eastern Syrians. They are all that remains of the Christian Church of the Persian Empire which, claiming to be founded in the first century, had its head-quarters on the Tigris at Seleucia-Ctesiphon, the twin capital of Persia, and thence sent out its missions over the whole of Central Asia. They were driven northwards by successive persecutions, of which the most terrible was that which they suffered at the hands of Tamerlane; and they are now reduced to a mere shadow, numbering probably not more than a hundred thousand

souls, whereas at one time they were computed to be more numerous than all the other Christian bodies put together.

Their vernacular has, as far as is known, been until late years an unwritten language. They have long used, and still most commonly use, the classical Syriac (which they call *The Old Language*) in writing as well as for their religious services; indeed only those who have studied in the European missionary schools are able to write the vernacular, which they call *The New Language* or *The Language of Speaking*. In this grammar the terms 'Old' and 'New' Syriac are retained for convenience although they are somewhat of a misnomer, since, as will be seen in the sequel, the vernacular is not probably derived from the classical Syriac, and many forms in the latter are more developed than those which correspond to them in the former. In writing the classical Syriac the Eastern Syrians naturally employ their own character, which is that used in this book, and which resembles the old Estrangéla more than the Western Syrian or Jacobite character. There are also a few differences in pronunciation between the Eastern and Western Syrians in reading the classical language, the former for example saying *ā* where the latter say *ô*; and there are several differences in the grammatical forms. All the quotations from classical Syriac in this book are written in the Eastern Syrian manner.

The first attempt known to the present writer to reduce the vernacular to writing was made in the plain of Mosul in the seventeenth century, when some vernacular poems were written down on the baldest phonetic principles; but the writer shews many inconsistencies, and spells the same word in many different ways. In the last century the liturgical Gospels were written in the vernacular, also phonetically, and without much consistency¹.

But the first serious and scientific attempt to reduce any of these dialects to writing was made in the year 1836 by an American Presbyterian missionary at Urmi, the Rev. Dr Perkins, who translated the Bible into the Urmi vernacular; and this translation was published in 1852 by the American Bible Society in two large quarto volumes in parallel columns with the Pshitta². The spelling of the

¹ The present writer is indebted for the loan of both these manuscripts to the American Presbyterian Missionaries at Urmi.

² A new edition of the Bible in the Urmi vernacular in one handsome volume has

classical Syriac, which the people were accustomed to see written, was necessarily taken for all words and forms common to it and the vernacular, and other forms and words were spelt analogously, or else according to the sound. It is a matter for some regret, however, that this work was published at a time when the genesis of the vernacular had been very little investigated, and consequently many misleading spellings were adopted, as for instance the final Alap in the third person singular of the preterite, where the final Hé gives exactly the same sound, and makes the tense intelligible etymologically. In 1856 Mr Stoddard, a colleague of Dr Perkins, published in the fifth volume of the American Oriental Society's journal a grammar of the Urmi dialect¹, which is chiefly useful for its list of the verbs used in that plain; and since then various educational and theological works both in classical and vernacular Syriac have issued from the printing presses of the three missions working among the Eastern Syrians,—all of which have their head-quarters at Urmi, the only large town in the country of the non-Uniat Syrians—the American Presbyterian, the French Roman Catholick (Lazarist), and the Archbishop of Canterbury's Mission. The vernacular works of the first of these follow the lead of Dr Perkins, though his spelling has been very slightly modified; those of the second are largely influenced by the dialect of the plain of Salámas, where many Uniats are found; while those of the third mission, which is of more recent origin, adopt a somewhat more etymological spelling than the others, and aim, while written in the Urmi dialect, at being intelligible to the neighbouring mountaineers of Kurdistan as well as the people of the Azerbaijan plains. This spelling is adopted in this grammar, and reasons for its use are given below.

The writer must express his particular obligations to the very useful *Grammatik der Neusyrischen Sprache* of Professor Nöldeke. This book, which was published in 1868, analyses the dialect of Urmi very fully; but being based on the Mission publications which had appeared before that date, it is necessarily almost entirely confined to that dialect. It has been particularly valuable in suggesting

been published by the same Society in 1893. A smaller type is used, and the Pshiṭta is omitted; while references and maps are added.

¹ The present writer has verified orally most of Mr Stoddard's variant grammatical forms. A few are given here on Mr Stoddard's authority, which the writer has not been able to find in use. These are marked 'St.' or 'Stod.'

etymologies; and while a search among other dialects has disproved a few of these, by far the greater number have been fully confirmed.

It will be seen by what has been said that while the Urmi dialect is well known, the others have not been brought to light. The Gospels have indeed been printed by the American Presbyterian Mission at Urmi in the Alqosh dialect, that of the plain of Mosul, but a very limited number of copies was issued, and it is now quite unobtainable; indeed it may be doubted if any were ever seen in Europe. Dr Socin also, in his *Neuaramäischen Dialekte von Urmi bis Mosul*, has given us a few specimens (chiefly in Roman character) of the Jilu, Salámas, Alqosh¹, and Zakhu² dialects, besides several of that of Urmi. But no grammar has been written of these other dialects; and those of the great Ashiret, or semi-independent tribes of Kurdistan, and several others, have been entirely untouched. The present writer has therefore set himself during a five years' sojourn among the Eastern Syrians, when engaged on the Archbishop of Canterbury's mission to them, to collect the materials for the present grammar³. The number of variations both in the vocabulary and in the grammatical forms used is extraordinarily great, and almost every village has its own way of speaking. It will be found that in this book a large number of variant forms have been added even in the Urmi dialect; but it is perhaps necessary to remind European readers that this is the speech of only a small proportion of the people. It has been chosen by the different Missions as their basis for writing the vernacular, but this choice has given it an exaggerated importance. It is therefore the object of this work to compare the other dialects, that is, those of nine-tenths of the Eastern Syrian people, with that of Urmi, which is already known. It is clear that a comparison of dialects will throw much light on etymology, and that one dialect will often supply a missing link which will remove a difficulty in the speech of another.

Classes of dialects. The variation of the dialects is geographical;

¹ Professor Sachau's sketch of this dialect, mentioned below, came to hand as the last sheets of this book were passing through the press; a few forms are taken from it.

² This is the vernacular of the Jews of that place. The writer, though he has visited Zakhu, has had no opportunities of taking notes of the Jews' language, and is therefore entirely indebted to Dr Socin for the examples of it in this volume.

³ The Aramaic dialect of the Western Syrians (Jacobites) of Jebel Tur is not given in this book.

there are practically no differences of class among the people, and all in the same place have more or less the same tongue. An examination of the peculiarities of speech in different districts would lead us to divide the language into four main divisions, the two first of which may be called the non-aspirating, and the two last the aspirating dialects, the difference being in the hardening or softening of the letters Tau and Dalath. It is possible that these four classes represent four separate migrations from the plains of Mesopotamia and Assyria. The first two groups of dialects, which are spoken at the North-eastern and Northern extremities of the country, would thus represent the earlier migrations.

We thus have:—

I. *The Urmi group* (U.); the dialect of the great plain of Urmi, in Azerbaijan, to the west of the sea of that name; the dialect of the smaller plain of Solduz to the south of the sea, which is almost the same, though in a few of its Syrian villages Syriac has given place to Azerbaijani Turkish; the dialect of the north part of the plain of Urmi, noted here as 'Sp.,' i.e. Sipurghan, which is somewhat affected by the Salámas dialect (Group II.), as is also that of the small plain of Gavílan between the two.

II. *The Northern group.* This group is especially noticeable for dropping Tau.

a. (Sal.) Plain of Salámas, in Persia, to the north-west of the Sea of Urmi.

b. (Q.) Qudshanis, in Turkey, the village of the Patriarch Mar Shimun, gives its name to the dialect of the neighbouring district, which is a little south of the Sea of Van.

c. (Gaw.) The plain of Gawar, in Turkey, a high table-land to the west of the Perso-Turkish frontier. This plain and the district round Qudshanis are called 'Rayat' or *Subject*, being entirely under the direct government of the Turks.

d. (J.) The dialect of Jilu is practically the same. This very mountainous district lies a little to the west of Gawar, and geographically belongs to Group III., being Ashiret; but philologically it belongs to Group II. Its people are very different in appearance and character from most of the other Syrians, being of a more Jewish cast.

III. *The Ashiret group.* K. in the following pages denotes the dialects of the Ashiret or Tribal (semi-independent) districts of Central Kurdistan, which consist of inaccessible mountains and valleys lying between Van and Mosul. Over these districts the Turks exercise little more than a nominal sway, and the soldiers seldom penetrate it. Of these districts we have :—

a. (Ti.) Upper T̄iari, to the north-west of the group; this is by far the largest Ashiret district.

b. (Tkh.) Tkhuma, a large valley east of T̄iari, south-west of Jilu.

c. T̄al, Baz, Diz, Walṭu, smaller Ashiret districts, north and east of Tkhuma.

d. (Ash.) Ashitha, in Lower T̄iari, to the south-west of the group. This is the principal village in the Ashiret districts, and its dialect differs very greatly from that of Upper T̄iari, and approaches rather those of the fourth group.

e. (MB.) Mar Bishu; (Sh.) Shamsdin. These are districts in Turkey close to the Persian frontier, south-west of Gawar, and are inhabited by colonies from T̄iari. Their dialects are closely related to that of T̄iari, but are somewhat influenced by the first, or Urmi, group. This is still more the case with the dialects of Tergawar, Mergawar, and Bradust, three neighbouring upland plains on the Persian side of the frontier. The village of Anhar in the plain of Urmi, near Tergawar, is also a colony from T̄iari, and retains several T̄iari peculiarities of language, grafted on the Urmi speech. These districts are separated from the rest of this group by Gawar and Jilu.

IV. *The Southern group.* a. (Al.) The Alqosh dialect, spoken in the villages of the plain of Mosul. In the town of Mosul itself vernacular Syriac almost entirely gives place to Arabic. This dialect receives its name from the village of Alqosh, about thirty miles north of Mosul, where is the famous monastery of Raban Hurmizd. The language of the other villages, Telkief, Teleskof, and the rest, differ in small particulars from that of Alqosh itself.

b. (Bo.) The Bohtan dialect, spoken in Bohtan, in Western Kurdistan, a district lying on the Eastern branch of the Upper Tigris.

c. (Z.) The Zakhu dialect, spoken by the Jews of that place, which is about sixty miles north of Mosul. It greatly resembles that of Alqosh.

With regard to foreign words, Groups I. and II. are chiefly affected by Persian and Azerbaijani Turkish; Group III. by Kurdish and Arabic; Group IV. by Arabic.

Origin of the Vernacular. It would appear that the dialects, though sufficiently different to make it difficult for a man to understand one of a distant district, are yet sufficiently alike to argue a common origin. This origin, however, we can hardly seek in the written or classical language. It would be a mistake to look on the spoken Syriac as a new creation, springing from the ruins of the written tongue; the former may indeed in a sense be called *The New Language*, as it has greatly developed its grammatical structure in an analytical manner, and has dropped many of the old synthetic forms, but much or most of it was doubtless in use side by side with the written classical Syriac for centuries. It retains in many cases forms less developed than corresponding forms in the written language; thus in § 32 we see that in the formation of the first person plural of the first present tense, the spoken Syriac retains the Khéith which is dropped in the classical. The contractions in the tenses of the vernacular shew independence of the written language (§§ 31, 32). Many words are found in the former which are not used in the latter, but which are found in the Chaldee and other older Aramaic dialects. So too, some of the compounds which are survivals of the construct state (§ 16, ii. g) and some of the few remaining agents of the old form (§ 77, 2) are formed from verbs not found even in the latest classical Syriac, though used now; this would shew that these verbs were in use in speaking, though not in writing, before those now almost obsolete constructions and formations were given up. The form of the past participle of the second conjugation, *mpu'la*, and of the verbal noun of the same, *mpa'uli* or *mpa'ulé*, can hardly have been derived from the very different forms which correspond to them in the classical language; and the same may be said of the method in which the prepositions take pronominal affixes.

The style of spelling adopted. European Orientalists have sometimes expressed surprise that the missionaries who reduced the language to writing did not adopt the Roman alphabet. Had their

only object been to make the language known in Europe, they might have done so; but as their aim was to enable the Eastern Syrians themselves to read and write their own language, they had no option but to use the character to which the people themselves were accustomed. They already wrote classical Syriac, which contained a very large number of the words used in the spoken tongue, and therefore it was absolutely necessary to employ the alphabet which was in common use. Many difficulties however present themselves. Are words to be spelt on exact phonetic principles? And if so, what dialect is to be chosen? How is a man of one district to understand a book printed in the dialect of another? It is impossible to print the books in every dialect, and one must aim at spelling so as to make the books intelligible to the greatest number of readers possible. The Archbishop of Canterbury's Mission Press at Urmi has therefore laid before itself the following principles: (1) The Vernacular must be treated as a historical language, not as one invented in the present generation; in other words etymology must be considered. (2) The spelling of classical Syriac is taken as a basis. Thus when Old Syriac spelling gives the vernacular sound, it is adopted, although some other perhaps simpler spelling also gives the sound. (3) When some districts follow Old Syriac and some depart from it, the words are spelt in preference according to the former (see e.g. § 87, *c* to *m*). (4) But when all, or nearly all, the dialects differ from Old Syriac, the vernacular sound is followed. (5) Words not generally understood except in one dialect—and especially foreign words, which are often used in one district only,—are used as sparingly as possible. (6) The mark *talqana* (lit. *the destroyer*), which denotes a silent or fallen letter, is retained to a considerable extent¹, both because a letter thus marked may be sounded in some dialects though it has fallen in others, and also because a Syriac word thus marked may often be made intelligible to those who do not use it by the fact of its resemblance (to the eye) to the corresponding word in the classical

¹ On the other hand it is not used with an initial vowelless Alap or Yudh. In the later, but not the earlier East Syrian manuscripts, it is found with the very few words which begin with a vowelless Alap. In the vernacular, however, similar words are very numerous, and it is a great gain to be able to dispense with the mark. As Alap and Yudh without a vowel have no sound it seems needless to write a sign which denotes that the sound is taken away. In some cases (§ 29, Note 2) it would be a distinct error to write it, as the Yudh contributes to the diphthongal sound.

language, which all who can read and write understand to some extent. (7) The same remark applies to etymological spelling. A word thus spelt is easily recognized, even if not used in speaking; and moreover it is found that a word spelt etymologically is frequently capable of more than one pronunciation, and therefore suits the speech of several dialects.

There is of course no royal road to the end desired, of making the books intelligible to all the Eastern Syrians, and the method here advocated will not give the exact colloquial language of any one dialect; but it aims rather at producing a literary style which will make communication between the various districts easier.

Arrangement of this book. This grammar is primarily intended for the use of those who wish to learn vernacular Syriac practically, and therefore, while the classical language is constantly referred to for illustration, a knowledge of it is not assumed. Those who wish to learn only one dialect may do so by omitting all variant forms marked with letters denoting other dialects. The discussion of derived nouns and verbs, and of alphabetical peculiarities of the vernacular as compared with classical Syriac, is postponed to the end of the book, in order that the reader may have some knowledge of the language before he reaches them; and the accidence and syntax are placed together instead of being separated, as this has been found in several grammars of modern languages to be of practical advantage in rendering their acquisition easier. A large number of idiomatic phrases arranged in alphabetical order will be found in the book; and over one hundred proverbs, which may be of general interest, have been added in the Appendix.

The author is indebted to Miss Payne Smith and to Mr Norman McLean, Fellow of Christ's College, Cambridge, for reading the proofs of this work, and for making various suggestions.

NOTE. No dictionary of the vernacular has been published, but a vocabulary of verbs used in several districts, with meanings in English, has been compiled by the present writer and may be had from the English Mission Press at Urmi, or from the Secretary of the Archbishop of Canterbury's Mission (7, Dean's Yard, Westminster), price 5s.

ABBREVIATIONS.

N.S.	‘New Syriac,’ the vernacular.
O.S.	‘Old Syriac,’ the classical language.
Turk.	Azerbaijani Turkish.
Osm. Turk.	Osmanli Turkish.
Kurd.	Kurdish.
Gk.	Greek.
Pers.	Persian.
Chald.	Chaldee.
Arab.	Arabic.
Heb.	Hebrew.
pron.	pronounced.
Nöld.	Nöldeke’s <i>Grammatik der Neusyrischen Sprache</i> (Leipzig, Weigel, 1868).
Nöld. O.S.G.	Nöldeke’s <i>Syrische Grammatik</i> [the Classical language] (Leipzig, Weigel, 1880).
St. or Stod.	Stoddard’s <i>Modern Syriac Grammar</i> (American Oriental Society, Volume v. 1856).
Socin	Socin’s <i>Neuaramäischen Dialekte von Urmi bis Mosul</i> (Tübingen, 1882).
Sachau	Sachau’s <i>Skizze des Fellichi-Dialekts von Mosul</i> (Berlin, 1895).

The usual grammatical abbreviations are used.

Abbreviations for dialects.

Al.	Alqosh.	Q.	Qudshanis.
Ash.	Ashitha.	Sal.	Salámas.
Az.	Azerbaijan Jews.	Sh.	Shamsdin.
Bo.	Bohtan.	Sp.	Sipurghan.
Gaw.	Gawar.	Tkh.	Tkhuma.
J.	Jilu.	Ti.	Tiari.
K.	Kurdistan (Ashiret dis- tricts only).	U.	Urmi.
MB.	Mar Bishu.	Z.	Zakhu Jews.

One of these abbreviations after a grammatical form indicates that the form is used in the district for which the abbreviation stands; but not necessarily that it is confined to that district.

When no abbreviation follows any particular form, it is to be read as being used in a large number of dialects.

The letters O.S. *after* a Syriac word denote that the word is used both in O.S. and N.S., though in the case of verbs ending in a guttural it is to be understood that the vocalization of the last syllable is different, see p. 286; but the letters O.S. *before* a Syriac word denote that it is used in O.S. and not in N.S.

Transliteration of Syriac words. When to indicate the pronunciation or for any other reason, Syriac words are transliterated into Roman letters, we read:—

á, ā as in *far*; ă as in *pat*.

é, éi as *a* in *fate*; ei as in *height*; ě as in *pet*.

î as in French *île*; ĭ as in *pit*.

o as in *pole*; oi, oy as in *hoiden*, *boy*.

û, ū as in *flute*; ů as in *but*.

The Syriac Qop is represented by *q*, Tēith by *t*, and Šadhé by *š*, except in abbreviations.

GRAMMAR OF VERNACULAR SYRIAC.

GRAMMAR OF VERNACULAR SYRIAC.

THE LETTERS.

§ 1. Consonants¹ ܐܠܦܐܝܢܐ.

Not joined to preceding letter.	Joined to preceding letter.	Estrangéla.	Name of letter.	Value in English.
ܐ (final)	ܐ (final)	ܐ	ܐܠܦ Alap	See § 4.
ܒ	ܒ	ܒ	ܒܝܬ Béith	b; (aspirated, w. See § 7).
ܓ	ܓ	ܓ	ܓܡܠ Gamal	g; (asp. gh guttural).
ܕ	ܕ	ܕ	ܕܠܬ Dalath	d; (asp. as <i>th</i> in <i>then</i>).
ܥ	ܥ	ܥ	ܚܝ Hé or Hi	h
ܦ	ܦ	ܦ	ܘܐ Wau	w
ܩ	ܩ	ܩ	ܙܝܢ Zain	z
ܚ	ܚ	ܚ	ܟܝܬ Khéith	kh guttural.

These letters should be written by beginning at the right hand bottom corner, and most of them in several separate strokes.

The Estrangéla letters are now as a rule only used for headings of chapters, titles of books, and the like. There are no capitals, and the Estrangéla letters are not used for this purpose, but rather correspond to our black letter.

Of these consonants all may be affixed to the preceding letter; and all also to the following letter except 𐤀, 𐤁, 𐤂, 𐤃 (usually), 𐤄, 𐤅, 𐤆 (𐤇). In manuscripts 𐤈 followed by 𐤉 is not joined on; but this rule is not now generally observed. In some of the older manuscripts 𐤈 is not joined on to 𐤃, 𐤄, and other letters. Estrangéla letters follow the same rule in joining on as the others, but 𐤈 is never joined to the letter following.

Alap is written 𐤀 except (1) after 𐤁 when it is written 𐤀 whether final or not; (2) when final, when it is written 𐤁. But after 𐤂 and 𐤃 it is written 𐤀 even though final.

§ 2. *Final letters.* For 𐤁 see above. Final Kap, Mim, and Nun take the forms 𐤂 or 𐤃, 𐤄 or 𐤅, 𐤆 or 𐤇. These letters when standing alone are usually written double, as 𐤂𐤂, 𐤄𐤄, 𐤆𐤆; though the final disjoined forms may stand alone; the others never.

When 𐤁, 𐤂, 𐤃, 𐤄 (𐤅), 𐤆, 𐤇, 𐤈, 𐤉, 𐤊, 𐤋, 𐤌 are final, whether joined to the preceding letter or not, a small stroke is added: thus 𐤁, 𐤂. Yudh final after 𐤂 is generally written > in manuscripts. 𐤃 followed by 𐤁 at the end of a word is generally written 𐤄 if the 𐤃 be attached to the preceding letter; if not attached, it is written 𐤁𐤃 or 𐤄𐤃.

§ 3. *Aspirated letters.* The letters 𐤌𐤍𐤎 have a dot below them when aspirated, and a dot above them when not aspirated.

But these dots are not written when they would interfere with vowel signs¹.

Ⲁ aspirated is written Ⲁ̣; a dot is never placed above this letter. It is only aspirated in Syriac words (in most districts) when forming a diphthong (see § 7), whether in the vernacular or in the classical language in its Eastern form, which thus differs from Western or Jacobite Syriac. In words from Persian, Arabic, etc., there are a few exceptions in the speech of the better educated, and Ⲁ̣ then is *ph*; but in general *f* of a foreign language becomes *p* in Syriac. In Al. and Z. it is often aspirated even in Syriac words, especially at the beginning. Thus ⲉⲩⲁⲛ to *abound* has Ⲁ̣.

The letters which are capable of aspiration are called by the East Syrians ⲕⲓⲛⲁⲕⲁⲡⲏⲥ, *bagh-dakh-path*. An aspirated letter is called ⲕⲓⲛⲁⲕⲁⲡⲏⲥ (see § 95 *d*) and aspiration ⲕⲓⲛⲁⲕⲁⲡⲏⲥ, or softening; an unaspirated letter is ⲕⲓⲛⲁⲕⲁⲡⲏⲥ, and non-aspiration ⲕⲓⲛⲁⲕⲁⲡⲏⲥ or hardening.

In U. Sp. Q. Sal. J. Gaw. etc. Ⲁ̣ and Ⲁ̣̣ are never aspirated. The vernacular is more simple than the classical language in the matter of aspiration; if a letter is aspirated in the normal form of the word, it is aspirated throughout all its grammatical changes in the vernacular. See § 84 for Bar Zu'bi's rules; §§ 94, 95, for differences between O.S. and N.S. in this respect.

§ 4. Notes on the pronunciation of the letters.

(1) Ⲁ̣ is not pronounced. It is used chiefly as a peg to hang a vowel on, or as a quiescent final letter.

(2) Ⲁ̣̣ in many words modifies the vowel sound which is connected with it. See § 6. But a vowelless Ⲁ̣̣ at the beginning of

¹ In fully vocalized writing if one of these letters in the middle of a word has not a dot below it when there is a vacant space beneath, we understand it to be hard; and so if there is no dot above and the space above is vacant, we understand it to be soft.

Thus ⲕⲓⲛⲁⲕⲁⲡⲏⲥ has ⲕⲓ; ⲕⲓⲛⲁⲕⲁⲡⲏⲥ has ⲕⲓ̣. When in this book ⲕⲓ̣̣ and ⲕⲓ̣̣̣ are written with a dot beneath, it is of course only meant that they are aspirated in K. Al. etc.

(8) In other words all letters must be pronounced in full, and none left half pronounced as is so often done in English. Thus in **ḥḥḥ** *firewood*, the **ḥ** must be finished before the **ḥ** is begun.

(9) Care must be taken to pronounce letters not marked with talqana (§ 9), especially **ḥ**, which though feeble when without a vowel, is still sounded; thus **ḥḥḥ** *trouble* is not *zāmāt* but *zāh'māt*. § 6 (1).

(10) Initial **ḥ** if it has no vowel has no sound.

(11) In most words **ḥ** and **ḥ** have the same sound. If any difference is made, **ḥ** is somewhat more sibilant. It is not *ts*.

(12) **ḥ** final is silent. See § 108.

§ 5. Vowels **ḥḥḥ**.

The vowels are marked by dots placed above or below the consonants, as shown by the following table.

ḥ Pthakha, **ḥḥḥ** = *a* in *fat*; sometimes *e* in *pet*.

ḥ Zqapa, **ḥḥḥ** = *a* in *psalm*.

ḥ Zlami zogi, **ḥḥḥ**, **ḥḥḥ**, or Zlama zoga **ḥḥḥ**, **ḥḥḥ** = *i* in *fit*.

ḥ Zlami pshuqi, **ḥḥḥ**, **ḥḥḥ**, or Zlami yarikhi **ḥḥḥ**, **ḥḥḥ**, (also Zlama pshuqa, yarikha) (1) as *ee* in *feet*, *i* in French *si*, (2) as *a* in *fate* or often somewhat shorter.

ḥ Khwaṣa, **ḥḥḥ** = *ee* in *feet*, *i* in French *si*.

ḥ Rwaṣa, **ḥḥḥ** = *u* in *rule*; in a few words like *oo* in *wool*, e.g. **ḥḥḥ** *world* (Turk.) [so **ḥḥḥ** *all*; see below]. In Sh. and M.B. more like a French *u* in all words.

ḥ Rwakha, **ḥḥḥ** = *u* in *rule*, slightly inclining to *o*, especially in Al. Z.

Half vowels.

- ⌊ Half Pthakha, a very short vowel: very rarely written in N.S.
 ⌋ Half Zlama, a very short Zlama.

These are usually written between consonants in manuscripts, but in printing they are necessarily put under one of them; e.g. **ܡܕܕܝܬܐ** *west* O.S. and N.S. **ܡܕܡܕܝܬܐ** O.S., K. *Baptist* (= **ܡܕܡܕܝܬܐ** U.). Half Pthakha is also called **ܡܕܫܬܐ** *mar-h'tana* or *making to run*; half Zlama is **ܡܫܬܐ** *m'hagyana* or *spelling*. The former must not be confused with *talqana* (§ 9). An O.S. half vowel is frequently replaced by a whole vowel in N.S. See § 86.

Of these vowels Khwaṣa can only be used with ܐ, Rwaṣa and Rwakha with ܐ. The others can be used with any letter, provided it be not final.

Notes. (1) The form Zqapa is preferred by the Eastern, Zqopho by the Western Syrians.

(2) There is much variation in different districts in the pronunciation of long Zlama. In Urmi the first pronunciation is usual, except in a few words such as **ܕܐ** *not* (if indeed this is the proper method of spelling this word; see § 67): **ܕܐܝܬܐ** *other* (rarely with the first pronunciation): **ܕܐܝܬܐ** *yes* (sometimes: but **ܕܐܝܬܐ** *yes* always has the first pronunciation); **ܕܐܝܬܐ** *two* (O.S. **ܕܐܝܬܐ**); and in the names of the letters **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, but the sound is rather a short one; and **ܕܐܝܬܐ** where the sound is long. On the other hand both in K. and U. the letters **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ**, **ܕܐܝܬܐ** usually (but not always) have the first sound. In K. Al. the second pronunciation is more common except in plurals in **ܕܐܝܬܐ** and in the pronominal affix **ܕܐܝܬܐ**; but in Ṭiari these plurals also often have the second sound, as **ܕܐܝܬܐ**, and in Al. both these plurals and **ܕܐܝܬܐ** often have the second sound.

In many cases the variation of pronunciation shows that long Zlama should be written, as etymology also would suggest. Thus the 3rd pl. present of ܠܐ verbs, as ܠܐܢܐ *they reveal* (O.S. ܠܐܢܐ) is pronounced *galé* in K. Al., *gali* in U.; in the K. form of the 3rd pers. pl. possessive pronoun with nouns, as ܕܐܢܬܐܢ *their book*, the first sound prevails in Tkh., the second in Ti. The K. imperfect ܐܘܪܐܢ *they were* (O.S. ܐܘܪܐܢ) is *wé-wa*, § 29. ܐܠܐܢ *smell*, has the first sound in U., the second in K. ܕܐܢܐ *go*, is pronounced *zé*, *zi*, *sé* or *si*. ܡܪܐܢ *lord of* (§ 16) is *mari* in U., *maré* in K. The K. forms ܡܪܐܢܐ m., ܡܪܐܢܐ f., are *khreṇa* and *khreṭa* (= *other*).

(3) No vowel can be placed on the final letter of a word, except ܐ, ܐ, ܐ; hence the use of the Alap in which nearly all purely Syriac nouns now end.

(4) ܐ final must be distinguished from ܐ and ܐ. It is marked, in U., by the breath being made to pass sharply over the tongue as the vowel *i* is being pronounced. The distinction is hardly marked in K. Al. Z. etc. ܐ has the sound of short *i* in ܐܢܐ *there is*; in the fem. past part. of 1st conj. as ܐܢܐ *finished*; and usually in the preterite 1st conj. as ܐܢܐ *I finished*; but not when the object is expressed by affixes. See § 50. Also in ܐܢܐ *husband's brother*, but not in ܐܢܐ *husband's sister*.

(5) ܐ often does duty both as a vowel and as a consonant. Thus ܐܢܐ *di-yan*, *of us*. This is not the case with ܐ; if Rwaṣa or Rwakha or a diphthongal Wau is followed by the sound of Wau consonantal, ܐ must be repeated. Thus ܐܢܐ *in us*, is *gâ-wan*, not *gô-wan*. ܐ initial is pronounced *î* not *yî*.

(6) A few words are always written without vowels; as ܡܢ (*mān*) *from*; ܡܢ (*mān*) *who*; ܕܐ (*kul*) *all*; ܐܢܐ (*ō* or *ow* as in *cow*)

he or that; ܐܝܬܐ (ā as in *fate* or *ei*) she or that; and so their derivatives, as ܕܠܐܝܬܐ universal, ܐܝܬܐ ܕܐܝܬܐ then, ܕܐܝܬܐ all of it. But ܐܝܬܐ with affixes receives Zlama zoga, as in O.S., as ܐܝܬܐ ܕܐܝܬܐ from him.

(7) The letters ܐ of, ܘ and, ܝ in, with, ܠ to, and combinations of them, are prefixed to words without vowels, except in Al. where they have Zlama zoga before a vowelless letter. But they do not quite coalesce with the word following. Thus there is a distinction between ܕܕܪܐܝܬܐ late (*drang*) and ܕܕܪܐܝܬܐ of colour (*d'rang*), though the former word is sometimes pronounced, especially by children, like the latter. Between a preposition and a demonstrative pronoun an inserted ܐ coalesces with the latter as ܐܝܬܐ ܕܐܝܬܐ on this, § 70 (12); and so often ܝ, ܠ before demonstrative pronouns, and sometimes ܐ when = *of*. In O.S. these particles receive Pthakha before a vowelless letter. ܘ is pronounced *u* when = *and*. ܠ with a vowel, preceded by these particles, does not in N.S. usually throw back the vowel to the particle, as always in the Western and sometimes in the Eastern form of O.S.

(8) Before ܠ Zlama is always the long one.

§ 6. *Modification of vowel sounds by certain consonants.*

(1) Before a silent letter a short vowel is lengthened; this applies to a letter with talqana (§ 9) as well as to a vowelless ܐ or ܠ, as ܐܝܬܐ ܕܐܝܬܐ first (*qâ-maya*); ܐܝܬܐ one (*khâ*), usually; ܐܝܬܐ ܕܐܝܬܐ face (*pâtha*), ܐܝܬܐ ܕܐܝܬܐ doing (*bî-wadha*). For exceptions see § 37 b. So also Pthakha before ܐ as in ܐܝܬܐ ܕܐܝܬܐ trouble (*zâh'mât*).

(2) The vowel sounds are slightly modified when in the same syllable with ܐ, ܘ, ܝ, ܠ, ܝܬܐ, and sometimes with ܐܝܬܐ. Pthakha, Zlama zoga, and often Zqapa are then sounded nearly like *u* in *but*, as ܐܝܬܐ ܕܐܝܬܐ five (*khûmsha*), ܐܝܬܐ ܕܐܝܬܐ wheat (*khûṭi*), but not in ܐܝܬܐ ܕܐܝܬܐ to sin (*khâṭi*); ܐܝܬܐ ܕܐܝܬܐ locust (*qûmṣa*). There are however many exceptions,

especially with **س**. Almost always in Al., and often in K., **ا** does not modify the vowel, but is pronounced like **ا**. In other districts this modification is the only way of distinguishing **ا** and **ا**. **اُثْرَا** country, is pronounced 'ūthra (U. 'ūtra), as if written with **ا**; and so **اُمْبَار** store room (ūmbar).

The long vowels **ا**, **ا**, after **ا**, **ا**, **ا**, are necessarily somewhat modified. If these letters are properly pronounced, far back in the mouth and throat, the proper vowel sound follows naturally. Thus **اُفْ** fig and **اُمْد** mud have quite distinct vowel sounds; and so also **اُمْد** hand and **اُمْد** feast, even if the Zlama of the latter have the first sound. (In Tkh. it has the second sound.)

Note that the preterite (§ 32. 4) of the first conjugation is always pronounced with the *ī* sound even with these letters in it. This is an additional reason for spelling it with **ا** (though the sound is usually short) and not with Zlama. Thus **اُمْلِي** is *qīmlī*; if we wrote it **اُمْلِي** it would be *qūmlī*.

The word **اُسْيُون** Sion is usually pronounced *Seihyun* (sound the *h*).

§ 7. Diphthongs **اُوَ** **اِي**.

اُوَ as *a* in *fate*, as **اُمْد** one who rises; or *ei* in *height* as in **اُمْد** Syrian, where the **ا** does duty first in the diphthong and then as a consonant. If the **ا** has no vowel the first sound is more common. Some words are pronounced both ways, as **اُمْد** gain, interest. The following are irregular: **اُمْد** good (U. *spoi-i*, K. *spei*, rather drawn out), **اُمْد** U. *bitter* (*moira*), **اُمْد** U. *cold* (*goira*), but not the kindred words **اُمْد** U. *hot* (*kkeima*), **اُمْد** thinned

out, as trees (*deila*). In K. Al. and O.S. these are ܕܝܠܐ, ܕܝܠܐ, ܕܝܠܐ, ܕܝܠܐ.

The diphthong ܝܐ has the same sound. But in U. ܝܐܝܠܐ *wishing*, ܝܐܝܠܐ *knowing*, ܝܐܝܠܐ *fearing*, have the sound of *oi*; in K. Sal. etc. of *ei*.

ܝܐ, ܝܐ, ܝܐ, as *o* in *pole*. But ܝܐܝܠܐ is pronounced *wá*; and in the names of the letters ܝܐ, ܝܐ the diphthong has the sound of *ow* in *cow*.

ܝܐ, ܝܐ, generally as *o* in *pole*, rarely as the following diphthong. [In the name ܝܐܝܠܐ *Japhet*, ܝܐ has a feeble sound, *Yôpht*.]

ܝܐ (rare), somewhat like *ow* in *cow*, as pronounced by the uneducated in London, as ܝܐ *tinder*.

ܝܐ and ܝܐ, generally as *a* in *fate*, sometimes as *ei* in *height*. ܝܐ *eye, fountain*, has the first sound in K. the second in U. Distinguish ܝܐ *heaven* (first sound) and ܝܐ *hearing* (second). Exceptions: ܝܐ as (*âkh*), ܝܐ as (*mâkh*, but in Al. *mêkh*): ܝܐ *there is not* (*lîth*) and its variant ܝܐ (*lîthîn*). [In K. Al. we have ܝܐ which in Ti. is *lăth*, in Tkh. *lîth*, in Al. *léth*.] ܝܐ *temple* (*hěkla*).

ܝܐ, ܝܐ, ܝܐ, ܝܐ, ܝܐ, either as *u* in *tune* or *u* in *rule*. At the end of a word these are not properly diphthongs, but the consonant has a feeble, half-whistling sound. Thus ܝܐܝܠܐ *to sit* is not *yâtiv* nor yet *yâtu* (*u* as in French), but between the two, and ends with a soft whistle.

In ܝܐ, ܝܐ (followed by a consonant) the ܝܐ and ܝܐ give no additional force to the Rwaṣa. In ܝܐ Yudh gives no additional force to the Zlama, except at the end of a word in U.

ܘܐ at the end of a word gives Yudh a very short sound; but ܘܐܐ is *û* only.

Note. The combination ܐܐ has always been distasteful to the Eastern Syrians. Hence when the Western Syrians used this diphthong, the Easterns put Zqapa for Pthakha. Hence we have ܐܐܐܐ *day*, O.S., Ti. Al. not ܐܐܐܐ (pron. in U. Q. Tkh. etc., ܐܐܐܐ). So in quadrilaterals ܐܐܐܐܐܐ *to confess*, not ܐܐܐܐܐܐ.

This applies also to a great extent when the Wau has a vowel, not only in O.S. but also (especially in K.) in N.S.; thus, where in U. they say ܐܐܐܐܐܐ *to join*, in K. they say ܐܐܐܐܐܐ.

§ 8. Accent ܐܐܐܐ.

In speaking the accent is almost invariably placed on the penultimate, even in foreign words.

Exceptions. (1) ܐܐܐܐܐܐ *teacher*, ܐܐܐܐܐܐ *my brother*, and the like, when used vocatively, are accented on the first.

(2) Words with the 3rd pl. pronominal affix ܐܐܐܐ are often accented on the last especially in U. There was originally another syllable here, which is still used in K. See § 11. Cf. ܐܐܐܐ *now* (= ܐܐܐܐܐ) which is oxytone.

(3) Adverbs in ܐܐܐܐ are also usually oxytone. But they are rare (§ 67).

(4) ܐܐܐܐܐܐ especially (pers.), ܐܐܐܐܐܐܐ *in the morning*, ܐܐܐܐܐܐܐ (ܐܐܐ Sal.) *in short*, and ܐܐܐܐܐܐ *deacon*, are accented on the first. But the plural ܐܐܐܐܐܐ is accented regularly, and in K. often the singular. ܐܐܐܐܐܐܐ *immediately*, is accented on both first and last, ܐܐܐܐܐܐܐ U. *always*, on the first. Also the following are accented on the first and pronounced as one word: ܐܐܐܐܐܐ *last year*, ܐܐܐܐܐܐܐ Ti. Al.

upwards, ܬܐܠܐ ܕܬܝܬܐ Ti. Al. downwards, ܕܬܐܠܐ U. in the evening, ܕܬܐܠܐ ܕܬܝܬܐ one gran (7d.), ܕܬܐܠܐ ܕܬܝܬܐ one tumân (6s.), ܕܬܐܠܐ ܕܬܝܬܐ Mar Shimun (but not the names of the other bishops), ܕܬܐܠܐ ܕܬܝܬܐ this side, ܕܬܐܠܐ ܕܬܝܬܐ that side; and so ܕܬܐܠܐ ܕܬܝܬܐ suddenly.

(5) When the 2nd pl. pronominal affix ܕܬܐܠܐ, or the plural imperative affix ܕܬܐܠܐ are added, the accent is often on the antepenultimate.

(6) Generally when any affix is added to a word, whether written as part of the word or not, it counts as part of the word in determining the accent. Thus ܕܬܐܠܐ ܕܬܝܬܐ he will heal, is accented on ܬܐ, but ܕܬܐܠܐ ܕܬܝܬܐ he will heal him, on ܬܐ.

(7) The verb ܕܬܐܠܐ, ܕܬܐܠܐ was, similarly counts as part of the word. Thus in ܕܬܐܠܐ ܕܬܝܬܐ he would finish, the accent is on the ܬܐ.

(8) In ܕܬܐܠܐ first (adv.), the accent is often on the first, and the first Zqapa is very feeble, especially in U. Thus qâm'ta. So in abstracts in ܕܬܐܠܐ the ܐ often falls or is feeble, and the Zqapa before ܐ is accented, especially in U.

(9) ܕܬܐܠܐ ܕܬܝܬܐ Easter U., ܕܬܐܠܐ ܕܬܝܬܐ Christmas U., are each pronounced as one word, with the accent on ܬܐ.

(10) All plurals in Sal. Q. Gaw., which correspond to U. plurals in ܬܐ, and K. plurals in ܬܐ, are oxytone, the last syllable having fallen. Thus we only distinguish ܕܬܐܠܐ sides (dipnâ) from ܕܬܐܠܐ side (dîpna) by the accent. See § 18. Note 3.

(11) The numerals in § 28 (1) are accented on the first, as ܕܬܐܠܐ ܕܬܝܬܐ both of them, also the days of the week, § 28 (5).

§ 9. *Signs.* N.S. ܒܝܬܐ, or Al. ܒܝܬܐ.

Talqana. A line above a letter ܐ denotes that it is silent. This mark is called *talqana*, ܬܠܩܢܐ (or 'ܬ), i.e. the destroyer: and a letter thus marked is called *tliqta*, ܬܠܩܬܐ (or 'ܬ).

Sign of the plural. Two large dots above a word denote the plural in nouns, adjectives, and participles used adjectivally. They are called *Siami*, ܫܡܝܐ, or 'positions.' By preference they are put over ܕ and ܡ if these letters occur in the word, whether they already have a vowel or not. But they may be put over any letter. They are not written slanting over ܕ as by the Western Syrians. When written over ܕ one of them counts as the dot of the letter itself, as ܕܫܡܝܐ. They are not now used with verbs.

Various. A large dot is put over ܐ in the 3rd fem. pronominal affix (§ 11); and in ܐܐ, ܐܐ (§ 10); over ܐܐ *who* and under ܐܐ *from*. See § 5 (6). ܐ is written without a dot.

The large dots which marked the tenses and persons of the old verb have disappeared with those tenses.

The stops usually used are—: ܐ comma; ܐ semi-colon or full stop; ܐ full stop, especially at the end of a paragraph. This, or a star, often divides verses of psalms and anthems. The Syrians use their stops very loosely. The first of the above stops is more used than the comma in English. It is often called ܐܐܐ *drawing of breath*. In manuscripts a distinction is often made between the two ways of writing these two dots, according as they slant to the right or to the left.

For a fuller discussion of vowels and consonants in particular words see §§ 85—126 incl.

PRONOUNS.

ܣܠܬܡܬܐܝܬܐ

§ 10. *Personal Pronouns* ܠܣܡܝܬܐܝܬܐ.

The forms most commonly used are those written first.

Sing. 3 m. ܐܘܘܬܐ *he*, or ܐܘܘܬܐ U. (*ow-wun*), or ܐܘܘܬܐ U., or ܐܘܬܐ U., or ܐܘܘܬܐ Z., or ܐܘܬܐ K. Al. In all but the last ܐ is silent.

f. ܐܘܬܐ *she*, or ܐܘܬܐ U. (*ey-in*), or ܐܘܬܐ Al. Tkh., or ܐܘܬܐ Z., or ܐܘܬܐ Ti. In the first two and last ܐ is silent.

2 m. ܐܘܬܐ *thou*, or ܐܘܬܐ Tkh., or ܐܘܬܐ U. K. (ܐ in Tal), or ܐܘܬܐ Al. Ti. Z., or ܐܘܬܐ Z., or ܐܘܬܐ Z., or ܐܘܬܐ Ti. Tkh., or ܐܘܬܐ Gaw.

f. ܐܘܬܐ *thou*, or ܐܘܬܐ Tkh., or ܐܘܬܐ U. K. (ܐ in Tal), or ܐܘܬܐ Al. Ti., or ܐܘܬܐ Ti. Tkh., or ܐܘܬܐ Gaw.

1 m. and f. ܐܘܬܐ *I*.

Plur. 3 m. and f. ܐܘܬܐ *they* U. K. Al. Z., or ܐܘܬܐ K. Sal. Al., or ܐܘܬܐ Al. (*ané*), or ܐܘܬܐ Al. (*anhé*).

2 m. and f. ܐܘܬܐ *you* U. K., or ܐܘܬܐ K. Al., or ܐܘܬܐ U., or ܐܘܬܐ Al., or ܐܘܬܐ Sal., or ܐܘܬܐ U.

1 m. and f. ܐܘܬܐ *we* U., or ܐܘܬܐ U. K. Al., or ܐܘܬܐ U.

ܐܘܬܐ and ܐܘܬܐ as personal pronouns are pronounced *ow* (as in *cow*) and *ei* (as in *height*) respectively. In reading O.S. the Eastern Syrians read them *how*, *hei* unless the ܐ has talqana.

All these pronouns are abbreviated when used with verbs. See §§ 29 *sqq.*

Of these **ᵒᵒᵗ**, **ᵒᵗ**, **ᵗᵗᵗ**, **ᵗᵗᵗ** are O.S. forms. In O.S. **ᵗᵗᵗ** the short gives place to a long vowel (§§ 87, 88) and we get **ᵗᵗᵗ**. The form **ᵗᵗᵗ** should perhaps be written **ᵗᵗᵗ** giving in U. K. the first sound to Zlama, in Al. the second. All the forms for *they* seem to be derived from the *feminine* **ᵗᵗᵗ** (whence **ᵗᵗᵗ** by metathesis), which has ousted the masculine. The reverse usually happens, as we see in the verb forms, but other instances of the feminine surviving and not the masculine will be seen in the following sections. For O.S. **ᵗᵗᵗ** we have **ᵗᵗᵗ** with 2 prosthetic.

Most of the variants are due (a) to a love of aspiration in Tkhuma, (b) to a desire to emphasize by adding **ᵗ**. [Qu. = O.S. **ᵗᵗᵗ** ?]. (c) from a confusion with the affix forms of § 11, as **ᵗᵗᵗ**, **ᵗᵗᵗ**, **ᵗᵗᵗ** (which has a double confusion with **ᵗᵗᵗ**). Perhaps **ᵗᵗᵗ** is itself formed by confusion with the affix of the 2 pers., in which case we should write **ᵗᵗᵗ**. Possibly also **ᵗᵗᵗ** may be a reminiscence of the termination of **ᵗᵗᵗ** *ye are or become* = **ᵗᵗᵗ** **ᵗᵗᵗ**. (d) **ᵗᵗᵗ** is in accordance with the usual Salamas usage of putting **ᵗᵗ** for **ᵗ** final. (e) **ᵗᵗᵗ** and perhaps **ᵗᵗᵗ** are formed by a common dropping of **ᵗ** final, § 116.

The personal pronouns of the first and second persons are not used objectively; affix forms are substituted, §§ 48—50. But rarely in Al. we have such instances as the following: St John xv. 24, **ᵗᵗᵗ ᵗᵗᵗ ᵗᵗᵗ ᵗᵗᵗ** *they hated both me and my Father*. The 3 pers. pronoun is used objectively after prepositions in U., and also in K. Al. directly after verbs, as **ᵗᵗᵗ ᵗᵗᵗ** K. Al., *I saw him*. When used after prepositions **ᵗ** must be inserted except sometimes after **ᵗ**. Thus **ᵗᵗᵗ ᵗᵗᵗ** *for him* = **ᵗᵗᵗ ᵗᵗᵗ** or **ᵗᵗᵗ ᵗᵗᵗ**.

Pl. 3 m. ܐܘܪܝܢ , f. ܐܘܪܝܢ , 2 m. ܐܘܪܝܢ , f. ܐܘܪܝܢ , 1 m. and f. ܐܘܪܝܢ .

From the 'Singular affixes' we have the N.S. forms ܐܘܪܝܢ , ܐܘܪܝܢ , ܐܘܪܝܢ , ܐܘܪܝܢ , ܐܘܪܝܢ , ܐܘܪܝܢ .

From the 'Plural affixes' we have ܐܘܪܝܢ (= O.S. ܐܘܪܝܢ), ܐܘܪܝܢ (= O.S. ܐܘܪܝܢ , ܐ for ܐ , cf. § 109), ܐܘܪܝܢ (= O.S. ܐܘܪܝܢ , ܐ for ܐ , and the ܐ softened, cf. § 94), ܐܘܪܝܢ and ܐܘܪܝܢ (= O.S. ܐܘܪܝܢ ܐ dropped, ܐ softened), ܐܘܪܝܢ , ܐܘܪܝܢ . Hence also ܐܘܪܝܢ and ܐܘܪܝܢ (for which reason the accent in words containing the latter is irregular, § 8). ܐܘܪܝܢ and ܐܘܪܝܢ (= O.S. ܐܘܪܝܢ). Hence also ܐܘܪܝܢ with ܐ for ܐ , and ܐ softened. ܐܘܪܝܢ and ܐܘܪܝܢ are O.S. ܐܘܪܝܢ .

It is doubtful if N.S. ܐ is from the O.S. Singular affix ܐ or the Plural ܐܢ . If the former it is one of the many instances in which N.S. agrees with Chaldee rather than with O.S.

The old form ܐܘܪܝܢ is found in Ti. in one or two prepositions: as ܐܘܪܝܢ of you (pl.), § 70.

(2) These affix forms are used with nouns (to denote possessive pronouns), prepositions, in the preterite of verbs, and for objective pronouns to verbs.

(3) When they are emphatic after nouns and prepositions these forms are separated therefrom and ܐ (of) is inserted. Thus ܐܘܪܝܢ my book. For the additional ܐ see § 70. But in Al. this method of expression is common when no emphasis is intended. In the same way in O.S. the Apocalypse differs from the Pshitta by having the detached forms when there is no emphasis.

For greater emphasis another ܐ is often added: ܐܘܪܝܢ my book.

(4) No distinction is made in N.S. between the forms used with singular and those with plural nouns.

(5) In the form ṣṣṣ the first Zlama sound is used in Tkuma, the second (but very short) in Tiari. This and the similar form ṣṣṣ are instances of the feminine surviving to the exclusion of the masculine. Cf. §§ 10, 32. For the accent see § 8 (2).

(6) For two other forms for 3 pers. pl. see § 20 (12).

(7) For , in Salamas  is often substituted.

(8) The objective pronouns *me, thee*, etc. are expressed by **أَنْتَ**, **أَنْتِ** etc., or in U. also by **أَنْتَ**, **أَنْتِ** etc.; or by attaching the affixes to verbs as in §§ 48 sqq. Cf. also § 10 above.

(9) *Mine, thine*, etc. are expressed by **دیب دیمه** etc., see § 70 (5); as **دیه دایه دیه دیه** *that book is mine*. These may be used absolutely, as **دیه دیه دیه دیه** U. K. = **دیه دیه** Al. *he loved his own*.

My own etc. is usually expressed by **دِکَّابِ** (دِکَّابِ Ti.)

§ 12. *Demonstrative Pronouns.* **ܐܝܢܐ ܕܝܢܐ.**

(1) Sing. m. །ཅི་འདི་ *this*, or །ཅོ་འདི་ U. K., or །ཅོ་འདི་ Al. Z., or གཅི་འདི་ Sal. U. Sp., or །ཅི་འདི་ MB., or །ཅི་འདི་འདི་ MB., or །ཅི་འདི་ Sh., or །ཅི་འདི་ Sh., or །ཅི་འདི་ Al. (ད), or །ཅི་འདི་ Al., or །ཅི་འདི་ Gaw. (the last three also = *that*), or །ཅི་འདི་ Al. (cf. U. །ཅི་འདི་ *to-night* = །ཅི་འདི་ K. § 67), or །ཅི་འདི་ J. (both Zlamas second sound), or །ཅི་ ཅོ་འདི་ Z.

f. ᳵᳵᳵ *this*, or ᳵᳵᳵ K. U. (*é-ya*), or ᳵᳵᳵ Al. (*eiya*), or ᳵᳵᳵ Sal. U., or ᳵᳵᳵ etc., as above, or ᳵᳵᳵ ᳵᳵᳵ Z.

Plur. m. and f. **جُجْ** U. Ti., or **جَجْ** Tkh. Ash., or **جَجْ** Al. K. (not Ash.), or **جِبْ** Al., or **جَجْ** MB., or **جَجْ** MB. [Stoddard gives **جُجْ** U. **جَجْ**, and **جَجْ**, but these are at any rate very rare.]

The singular **𐤅𐤓𐤕** is also used in **𐤅𐤓𐤕 𐤀𐤕** *about this = therefore* (see § 67). Sometimes **𐤅𐤓𐤕** = *he, she, it* : **𐤅𐤓𐤕** = *they*, and so the others.

(2) Sing. m. **𐤕𐤕** *that*, i.e. *ille*, [pronounced *ō* when a dem. pronoun, and so all its derivatives, as **𐤕𐤕 𐤕𐤕** *on that side*, **𐤕𐤕 𐤕𐤕** *in the morning*], or **𐤕𐤕** U. (*ow-wun*), or **𐤅𐤓𐤕𐤕𐤕** U. (*o-waha*), or **𐤅𐤓𐤕𐤕** Ash., or **𐤅𐤓𐤕𐤕𐤕** (*o-woha*) U. Ti., or **𐤅𐤓𐤕𐤕** Tkh. (*o-ha*), or **𐤕𐤕** Sal., or **𐤕𐤕** MB., or **𐤅𐤓𐤕𐤕** MB., or **𐤕𐤕** Sh., or **𐤅𐤓𐤕𐤕** Sh., or **𐤅𐤓𐤕𐤕** U. (the longer the distance pointed out, the longer the penultimate is drawn out).

f. **𐤕𐤕** *that* [pron. *ā* as in *fate* : sometimes in Ash. etc. *ei* as in *height*], or **𐤕𐤕** U. (*eiyin*), or **𐤅𐤓𐤕𐤕** U. *ei-yéha*, or **𐤕𐤕** Sal., or **𐤕𐤕** Tkh. MB., **𐤅𐤓𐤕𐤕** Tkh. MB.

Plur. m. and f. **𐤕𐤕** *those*, or **𐤕𐤕** Al. (*a-né*), or **𐤕𐤕** K. Al. Sal., or **𐤅𐤓𐤕𐤕** U.¹ Bo., or **𐤕𐤕** Tkh., or **𐤅𐤓𐤕𐤕** Tkh., or **𐤅𐤓𐤕𐤕** U.¹, or **𐤕𐤕** U.¹

(3) Sing. m. **𐤕𐤕**, f. **𐤕𐤕** *that*, i.e. *iste* K. (not Ash.). Elsewhere the above forms are used in this sense.

All these pronouns precede their nouns in N.S., as **𐤅𐤓𐤕 𐤅𐤓𐤕** *this man* = O.S. **𐤅𐤓𐤕 𐤅𐤓𐤕** (usually).

When used with prepositions these pronouns cannot be omitted as sometimes in O.S. Thus **𐤕𐤕 𐤕𐤕** O.S. = **𐤕𐤕 𐤕𐤕** N.S. *to those who deny him*.

Of the pronouns in the first series some seem to be derived from O.S. **𐤅𐤓𐤕** : we thus have **𐤅𐤓𐤕** (by metathesis) and **𐤅𐤓𐤕**, singular for plural ; then by dropping **𐤕**, **𐤅𐤓𐤕** or **𐤕𐤕**, whence **𐤅𐤓𐤕**, **𐤅𐤓𐤕**, **𐤅𐤓𐤕**,

¹ Village of Anhar.

ܐܝܢܐ. (ܐ and ܐ for ܐ, § 109.) The forms with ܐ, m. and f., seem to come from the O.S. feminine ܐܝܢܐ or ܐܝܢܐ. Stoddard conjectures that ܐܝܢܐ is from ܐܝܢܐ.

The pronouns in the second series are the same as the personal pronouns, with extra syllables added for emphasis, and ܐܝܢܐ *behold* attached as often in other cases, § 73.

§ 13. *Interrogative Pronouns.* ܐܝܢܐ ܐܝܢܐ.

ܐܝܢܐ *who?*, or ܐܝܢܐ Sal. Gaw., or ܐܝܢܐ Al. (not Ash.) = O.S. ܐܝܢܐ (usually written ܐܝܢܐ). ܐܝܢܐ is also used in N.S. [Qu. ܐܝܢܐ = ܐܝܢܐ fem. for masc. ?]

Whose? is expressed by ܐܝܢܐ etc.; and so the other cases.

ܐܝܢܐ *what?* U. Ash. (perhaps = O.S. ܐܝܢܐ, or for ܐܝܢܐ), or ܐܝܢܐ (before a noun), or ܐܝܢܐ U. Ti., or ܐܝܢܐ K. Al., rare in Ash. U. (so O.S.), or ܐܝܢܐ Sh. Ti. (not Ash.), or ܐܝܢܐ Al., or ܐܝܢܐ K. Al., or ܐܝܢܐ Ti. (for ܐܝܢܐ?).

ܐܝܢܐ *which?* U. Ash., with or without a noun (O.S. ܐܝܢܐ), or ܐܝܢܐ K. Sh. (the O.S. fem. ܐܝܢܐ, now used for both genders), or ܐܝܢܐ U., or ܐܝܢܐ, or ܐܝܢܐ Al. Z. (Mim for Nun), or ܐܝܢܐ Q. U.—(all sing. and pl.). Qu. ܐܝܢܐ, ܐܝܢܐ for ܐܝܢܐ : ܐܝܢܐ? cf. ܐܝܢܐ.

ܐܝܢܐ *how much*, or ܐܝܢܐ Al.; also an adverb, see § 67, and equivalent to *many* in ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ *these many years* (τοσαῦτα ἔτη, St Luke xv. 29).

Notes. (1) ܐܝܢܐ is not used with a noun following.

(2) It is frequently used in U. at the end of a sentence as an interjection; as: ܐܝܢܐ : ܐܝܢܐ *I have a stomach ache*,

what (shall I do?) And often in expostulation, thus: **לָנִי מִי מֶלֶךְ** *what (do you say?)* Cf. the use of **מֶלֶךְ מִי** *It is not dear. What (do you say?)* Cf. the use of **מֶלֶךְ מִי** *why?* in expostulation, at the beginning of a sentence.

(3) **מִי מִי** *which of them?* is contracted in U. to **מִי** (accented on the first), in Bo. to **מִי**.

(4) **מִי** is used elliptically thus: **מִי מִי** *what (relation) of Simon is he?*

(5) **מִי** is thus used: **מִי מִי** *what hast thou to do with us?* St Luke iv. 34. **מִי מִי** *what hast thou to do with speaking?* **מִי מִי** *of what use is this to me?* (for **מִי** see under **מִי** in § 46). **מִי מִי** *what wilt thou?* or *what is the matter with thee?* Judg. i. 14. So for other persons. In Al. **מִי** = **מִי** *that which*; thus **מִי מִי** *to what they said.* **מִי מִי** *more than that which is commanded,* St Luke iii. 13; also **מִי מִי** *after he kills,* St Luke xii. 5. In U. **מִי מִי** = *what is it?* as a reply when a person is called, is rather more polite than **מִי מִי**, rather less polite than **מִי** (§ 73).

§ 14. Relative Pronouns. **מִי מִי**.

מִי *who, which.* **מִי**, or **מִי** (chiefly in Al.) *he (she, they) who, that which.* Thus St Luke ii. 44. **מִי מִי** Al. = **מִי מִי** U. *with any one who knew them.* So **מִי מִי** *that which* in Al. (§ 13, note 5, above) = **מִי מִי** U.; **מִי מִי** *he who, Z.*

ܕܡܢ, or ܕܡܢܝܬܐ, or ܡܢܝܬܐ Al. *everything that*, see § 67.

Whom, which, as the direct object of a verb can be expressed by the simple relative, or by the relative and by an objective pronominal affix added to the verb (§ 48), as ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ *the man whom you will see*. For the other cases we use the simple relative with the pronominal affixes of § 11 added to the noun or preposition, though the preposition and affix are sometimes omitted. Thus ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ *the man whose book it is*. So ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ *the man to whom I gave the book*. ܕܡܢܝܬܐ ܕܡܢܝܬܐ *the day on which you came* (sc. ܕܡܢܝܬܐ). So also ܕܡܢܝܬܐ ܕܡܢܝܬܐ (or ܕܡܢܝܬܐ) *the place where I saw him*.

When a relative is implied in English it is usually expressed in Syriac, though the substantive verb is often omitted. Thus: ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ *the churches in the villages (which are in the villages)*. But ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ *a malicious man (whose heart is black)*, because the relative clause is treated as an adjective. So ܕܡܢܝܬܐ ܕܡܢܝܬܐ ܕܡܢܝܬܐ *a city named Urmi*. But we might say ܕܡܢܝܬܐ. So ܕܡܢܝܬܐ ܕܡܢܝܬܐ *your love to us*. The O.S. usage is similar. But note that ܕܡܢܝܬܐ ܕܡܢܝܬܐ O.S. = ܕܡܢܝܬܐ ܕܡܢܝܬܐ N.S. *they of the peoples will see*, Rev. xi. 9. So ܕܡܢܝܬܐ ܕܡܢܝܬܐ O.S. = ܕܡܢܝܬܐ ܕܡܢܝܬܐ N.S. *to those who are in Jerusalem*.

§ 15. Indefinite Pronouns.

The indefinite *ever* is expressed by the adjective ܕܡܢܝܬܐ *all, every* (*kul*). Thus ܕܡܢܝܬܐ ܕܡܢܝܬܐ *whoever*, or ܕܡܢܝܬܐ (so O.S.), or ܕܡܢܝܬܐ; ܕܡܢܝܬܐ *whatever* (so O.S.), or ܕܡܢܝܬܐ (O.S. ܕܡܢܝܬܐ or ܕܡܢܝܬܐ); ܕܡܢܝܬܐ ܕܡܢܝܬܐ *whenever, as soon as*, and so on. ܕܡܢܝܬܐ

ܠܝܫܕܕܝܐ K., or ܠܝܫܕܕܝܐ K., or ܠܝܫܕܕܝܐ Al. Thus ܠܝܫܕܕܝܐ ܕܕܝܐ ܕܕܝܐ O.S. and bear ye one another's burdens, Gal. vi. 2. Or as the direct object, ܠܝܫܕܕܝܐ ܕܕܝܐ ܕܕܝܐ K. (ܠܝܫܕܕܝܐ ܕܕܝܐ ܕܕܝܐ U.) they killed one another. So O.S. ܠܝܫܕܕܝܐ.

SUBSTANTIVES.

ܡܬܢܐ.

§ 16. There are no cases, but there are a few traces of the old 'states'. It is customary in grammars of Classical Syriac to treat the *absolute state* as the normal form, representing the simple state of the noun, as *king*, and to derive thence the *construct state* as representing *king of*, and the *definite state* as representing *the king*, though in O.S. the last is by far the most common and is often used for the first, and, with the help of ܕ *of*, for the second. But the East Syrians look on the definite state as the normal one and call it ܡܬܢܐ *the noun*, while the other states are called ܠܝܫܕܕܝܐ *abbreviations*. The absolute state is ܠܝܫܕܕܝܐ ܕܕܝܐ, the construct state ܠܝܫܕܕܝܐ ܕܕܝܐ.

In the vernacular the definite state alone is used normally, the other two being confined to certain words and phrases.

(i) The *Absolute state* remains in a few words.

a. In the present participles, as ܦܕܝܐ m. ܦܕܝܐ f.; ܦܕܝܐ Pl. O.S. becomes ܦܕܝܐ; in the past participles, as ܦܕܝܐ m. ܦܕܝܐ f. ܦܕܝܐ pl. (see §§ 31, 50) used in the preterite. For ܦܕܝܐ, etc. see § 46.

b. The numerals ܕܝܝܐ *twenty* (= ܕܝܝܐ) and the like, § 26.

c. ܕܝܝܐ *manger* f. = O.S. ܕܝܝܐ which has no abs. or const. state (Bar Hebraeus); ܕܝܝܐ U. *mill* f. (ܕܝܐ K.) O.S. ܕܝܐ, ܕܝܐ; ܕܝܐ

ܕܕܬܐ ܕܬܐ Ti. (house of the rising) *the east*.

ܕܕܬܐ ܕܬܐ K. (In U. Sh. ܕܕܬܐ as O.S.) *the palate*. See ܕܕܬܐ below.

ܕܕܬܐ ܕܬܐ U. Tkh. (house of the Aprils) *the spring* m. In Ti. ܕܕܬܐ. (Tkh. ܕܕܬܐ m. and ܕܕܬܐ m. K.).

ܕܕܬܐ ܕܬܐ or ܕܕܬܐ O.S. *pillow*. Now almost always in the forms ܕܕܬܐ U. K. (not Ti.) by metathesis, or ܕܕܬܐ or ܕܕܬܐ Sal. (ܕ as ܕ). Cf. ܕܕܬܐ below.

ܕܕܬܐ ܕܬܐ U. See below *e*.

ܕܕܬܐ ܕܬܐ or ܕܕܬܐ or ܕܕܬܐ (house of the eyes) *eyebrows*.

ܕܕܬܐ ܕܬܐ K. *upper room*. In Al. ܕܕܬܐ.

ܕܕܬܐ (in U. ܕ as ܕ) or ܕܕܬܐ in the middle. Also with ܕܕܬܐ.

ܕܕܬܐ¹ U. m., ܕܕܬܐ¹ K. m. (house of the evenings) *evening*.

ܕܕܬܐ ܕܬܐ Ti. f.; rarely ܕܕܬܐ (house of the head) m. *pillow*.

ܕܕܬܐ ܕܬܐ K. f. *a hem* at the top of trowsers in which a string (ܕܕܬܐ) runs. This when gathered up supports them.

ܕܕܬܐ ܕܬܐ = O.S. and N.S. ܕܕܬܐ § 92, *eyebrow* or *brow* of a hill.

ܕܕܬܐ ܕܬܐ *refuge* O.S. (not colloquial).

ܕܕܬܐ ܕܬܐ O.S. or ܕܕܬܐ ܕܬܐ or ܕܕܬܐ O.S. (house of the shining forth) *Epiphany* (ܕܕܬܐ ܕܬܐ U.)

ܕܕܬܐ ܕܬܐ O.S. or ܕܕܬܐ (house of the Nativity) *Christmas* (ܕܕܬܐ ܕܬܐ U.). The former also is used for any birthday.

¹ Zlama has the second sound; in the prefix of the other phrases, the first.

ܐܒܝܢܐ O.S. or ܐܒܝܢܐ (house of the rivers) *Mesopotamia*.

ܐܒܝܢܐ m. or ܐܒܝܢܐ or ܐܒܝܢܐ graveyard.

b. Phrases with ܐܒܝܢܐ *son of* (ܐܒܝܢܐ Al. Z.). This word is used, but not very colloquially, with any name, as ܐܒܝܢܐ ܐܒܝܢܐ *son of James*. So ܐܒܝܢܐ ܐܒܝܢܐ *Bartholomew*, and other Biblical names; and colloquially to denote age, as ܐܒܝܢܐ ܐܒܝܢܐ *three years old* (for the fem. see below, d). We must distinguish ܐܒܝܢܐ ܐܒܝܢܐ *one year old* and ܐܒܝܢܐ ܐܒܝܢܐ *contemporary*. So also:

ܐܒܝܢܐ ܐܒܝܢܐ Ti. (son of a roof) *a lunatic* = ܐܒܝܢܐ O.S. *a devil*.

ܐܒܝܢܐ ܐܒܝܢܐ *fellow countryman of*.

ܐܒܝܢܐ ܐܒܝܢܐ (son of a pair) *companion*, rare.

ܐܒܝܢܐ ܐܒܝܢܐ (son of seed) *seed*. ܐܒܝܢܐ is used = *descendant*.

ܐܒܝܢܐ (rare) or ܐܒܝܢܐ *wife's brother* (= O.S. ܐܒܝܢܐ *son of parents in law*). So ܐܒܝܢܐ *wife's sister* (Pthakha like Zqapa)¹.

ܐܒܝܢܐ ܐܒܝܢܐ (son of the nature of) = *ὁμοούσιος* (not colloquial). So O.S.

ܐܒܝܢܐ (son of man) *man*; so O.S. Al. ܐܒܝܢܐ. Ash. ܐܒܝܢܐ.

ܐܒܝܢܐ ܐܒܝܢܐ (son of chest) *a shirt front*.

ܐܒܝܢܐ K. (son of neck) *a collar*. In U. simply ܐܒܝܢܐ.

ܐܒܝܢܐ *an ally* (rare).

¹ These do not mean *brother's wife* or *sister's husband* which are expressed by ܐܒܝܢܐ (lit. *bride*) and ܐܒܝܢܐ (lit. *bridegroom*) respectively. These do not only mean a man's own wife, or a woman's own husband, but the wife or husband of almost any near relation.

ܕ ܕܐܝܬܐ ܕܐܝܬܐ (son of the name of) *namesake of*. In K. a man speaks of or to his namesake as ܕܐܝܬܐ ܕܐܝܬܐ and does not use his name.

c. The plural of ܕܐܝܬܐ, ܕܐܝܬܐ, is thus used: ܕܐܝܬܐ ܕܐܝܬܐ *a citizen or citizens*; ܕܐܝܬܐ ܕܐܝܬܐ *an Urmian or Urmians*. In the singular we should perhaps understand ܕܐܝܬܐ ܕܐܝܬܐ *one of the sons of*. In K. adjectives are used in this sense. See § 81 (1).

d. ܕܐܝܬܐ is used of age: ܕܐܝܬܐ ܕܐܝܬܐ *one month old* f. (O.S. ܕܐܝܬܐ).

e. ܕܐܝܬܐ is used for ܕܐܝܬܐ in the following feminines:

ܕܐܝܬܐ ܕܐܝܬܐ (daughter of the hand) *glove*.

ܕܐܝܬܐ ܕܐܝܬܐ (or ܕܐܝܬܐ) (hail) *quartz* = Ash. ܕܐܝܬܐ ܕܐܝܬܐ.

ܕܐܝܬܐ ܕܐܝܬܐ (wooden bolt) *a bolt-socket*. Also ܕܐܝܬܐ ܕܐܝܬܐ in K.

ܕܐܝܬܐ ܕܐܝܬܐ *halo round the sun*. (ܕܐܝܬܐ day often is used for the sun). In Ash. ܕܐܝܬܐ ܕܐܝܬܐ or ܕܐܝܬܐ.

ܕܐܝܬܐ ܕܐܝܬܐ Tkh. *halo round the moon*; also a child's disease, supposed to come at new moon. In U. the latter is ܕܐܝܬܐ ܕܐܝܬܐ. In Ash. ܕܐܝܬܐ.

ܕܐܝܬܐ ܕܐܝܬܐ (finger) *thimble*.

ܕܐܝܬܐ ܕܐܝܬܐ (voice) *echo*.

ܕܐܝܬܐ ܕܐܝܬܐ *halo round the sun*.

f. ܕܐܝܬܐ, the irregular const. st. of ܕܐܝܬܐ *lord* (not, according to East Syrian grammarians, of ܕܐܝܬܐ which is only applied to Jehovah and said by them to contain the sacred name ܕܐܝܬܐ *Jah*, being a compound word) is prefixed to almost any noun to form an adjective, as

מֶלֶךְ מַחְבֵּר *lord of price = dear.* **מֶלֶךְ מַחְבֵּר** *lord of water = watery.*
מֶלֶךְ דִּינָר *lord of debt = creditor.* **מֶלֶךְ דִּינָר** *lord of fear = dan-*
gerous (as a road). But **מֶלֶךְ** may be left out, as **זֶה הַמַּחְבֵּר**
this is dear; and especially in phrases like **זֶה הַמַּחְבֵּר** *it is in the*
sun, **זֶה הַמַּחְבֵּר** *it is hot* (lit. heat), **זֶה הַמַּחְבֵּר** *it is cold* (lit. cold-
 ness), **זֶה הַמַּחְבֵּר** *it is dark* (lit. darkness), **זֶה הַמַּחְבֵּר** *it is windy*
 (lit. wind). **מַחְבֵּר** is also used in O.S. (but rarely in this sense) with
 a feminine **מַחְבֵּרָה**. This is not used in N.S., the masculine serving
 both genders. In O.S. **מַחְבֵּר** is used in the same way. (So Heb.
בַּעַל).

g. So the following; but those marked with an asterisk are ecclesiastical or literary and not commonly used.

מַחְבֵּר מֶלֶךְ m. (K. **מַחְבֵּר**) *late snow in the spring*, lit. eater of its companion.

מַחְבֵּר מֶלֶךְ m. *the Devil* (eater of accusation) O.S. Cf. Gk. *διάβολος*.
 Not used in pl., but we have **מַחְבֵּרִים** = *devils*.

מַחְבֵּר מֶלֶךְ m. f. *supper* (evening meal).

מַחְבֵּר מֶלֶךְ f. *bat*.

מַחְבֵּר מֶלֶךְ m. Ti. *a cormorant* (fish snatcher). See below **מַחְבֵּר**.

מַחְבֵּר מֶלֶךְ *a beetle*, perh. = **מַחְבֵּר מֶלֶךְ** = *wallowers in dung*.

מַחְבֵּר מֶלֶךְ U. *my very self* (soul of my soul).

מַחְבֵּר מֶלֶךְ m. Tkh. *sunset, the west*.

מַחְבֵּר מֶלֶךְ m. *ivory* (elephant's bone) O.S. In Ash. **מַחְבֵּר מֶלֶךְ**
 (so pronounced), also **מַחְבֵּר מֶלֶךְ** m.

מַחְבֵּר מֶלֶךְ * f. *piety* (fear of God) O.S.

ܕܝܚܐ ܕܝܚܐ (for ܕܝܚܐ) *a malignant fairy* supposed to haunt pregnant women.

ܕܝܚܐ ܕܝܚܐ (or ܕܝܚܐ) *spider* (web spinner).

ܕܝܚܐ ܕܝܚܐ Tkh. *sunrise, the east*.

ܕܝܚܐ ܕܝܚܐ m. *an old man* (white beard), a term of respect. In Ash. ܕܝܚܐ.

ܕܝܚܐ ܕܝܚܐ f. *an old woman* (white locks), a term of respect.

ܕܝܚܐ ܕܝܚܐ *innocent* (white faced), not common.

ܕܝܚܐ ܕܝܚܐ m. Sal. *a baker*.

ܕܝܚܐ ܕܝܚܐ m. f. *guilty* (black faced), not common.

ܕܝܚܐ ܕܝܚܐ * O.S. *shewbread*. Also ܕܝܚܐ ܕܝܚܐ.

ܕܝܚܐ ܕܝܚܐ *a herb* (bishop's bread), pron. *lakhmi*. See ܕܝܚܐ below.

ܕܝܚܐ ܕܝܚܐ Ti. *lizard* (goat sucker). In U. ܕܝܚܐ ܕܝܚܐ f. (with ܕ like ܐ), or ܕܝܚܐ ܕܝܚܐ f., or ܕܝܚܐ¹ f.

ܕܝܚܐ ܕܝܚܐ (for ܕܝܚܐ) *clout* (dish washer). In Ash. ܕܝܚܐ.

ܕܝܚܐ ܕܝܚܐ * *participle f.* (verb of noun) O.S.

ܕܝܚܐ ܕܝܚܐ * *hypocrisy* (taking in face) O.S.

ܕܝܚܐ ܕܝܚܐ U. *the larynx* (that which makes bread descend). In K. ܕܝܚܐ m.

ܕܝܚܐ ܕܝܚܐ m. *bishop's successor* (keeper of the seat). In Ash. ܕܝܚܐ. Also, esp. in K. ܕܝܚܐ, lit. *a Nazarite*.

ܕܝܚܐ ܕܝܚܐ * *hypocrite* (taker in face) O.S.

¹ Village of Ardishai, in the plain of Urmi.

ܡܕܢܐ ܡܕܢܐ m. f. *ordination, confirmation, consecration* (of bishops and churches), *blessing* (lit. laying on of hands) O.S.

ܡܕܢܐ ܡܕܢܐ * *made with hands* O.S.

ܡܕܢܐ ܡܕܢܐ f. *spider* (web spinner).

ܡܕܢܐ ܡܕܢܐ f. Sal. *surface of water*.

ܡܕܢܐ ܡܕܢܐ * m. *abbreviation* (in grammar) O.S.

ܡܕܢܐ ܡܕܢܐ *butterfly, moth* (night flier). Also a *bat*, in which case **ܡܕܢܐ ܡܕܢܐ** (of skin) may be added. In K. **ܡܕܢܐ ܡܕܢܐ**.

ܡܕܢܐ ܡܕܢܐ Ti. *a small basket* (spoon holder?).

ܡܕܢܐ ܡܕܢܐ m. *holy of holies* (the sanctuary of a church) O.S.

ܡܕܢܐ ܡܕܢܐ *a churl* (nail biter).

ܡܕܢܐ ܡܕܢܐ * *stiff-necked* (hard of neck) O.S.

ܡܕܢܐ ܡܕܢܐ *rainbow* (bows of our Lord), pron. *qishti*; or perhaps we should write **ܡܕܢܐ ܡܕܢܐ**, **ܡ** being omitted. The full form **ܡܕܢܐ ܡܕܢܐ** is also used as in O.S.

ܡܕܢܐ upon (head of). Especially in K.

ܡܕܢܐ ܡܕܢܐ on my eyes be it (sign of obedience), or *welcome*!

ܡܕܢܐ ܡܕܢܐ lit. *a wagtail*: term of contempt for a Mussulman.

ܡܕܢܐ ܡܕܢܐ U. *cormorant* (fish snatcher).

ܡܕܢܐ ܡܕܢܐ (or **ܡܕܢܐ ܡܕܢܐ**) a herb (pot breaker).

ܡܕܢܐ U. m., or **ܡܕܢܐ** Tkh. f., or **ܡܕܢܐ** Ti. Ash. Sh., or **ܡܕܢܐ** Q. (which in Ti. = *the gums*) = **ܡܕܢܐ ܡܕܢܐ** O.S. *palate*; lit. heavens of the palate, Ps. xxii. 15. Cf. O.S. **ܡܕܢܐ ܡܕܢܐ** a ceiling, and **ܡܕܢܐ ܡܕܢܐ** the palate.

ܐܬܡܪܝܬܐ U. *crown of the head*, perhaps ܐܬܡܪܝܬܐ *heavens of the brain* (Nöld. § 61). In K. ܐܬܡܪܝܬܐ with plural irregular; see § 19.

ܠܝܠܬܐ ܕܡܫܝܬܐ *moonlight*, pron. *shimshi*. (In Tkh. ܡܫܝܬܐ). See ܡܫܝܬܐ ܕܡܫܝܬܐ.

ܐܬܡܪܝܬܐ m. K. *hypocrite* (taker of face).

ܐܬܡܪܝܬܐ (or ܐܬܡܪܝܬܐ) Ti. (a bird).

ܐܬܡܪܝܬܐ * m. *sanctuary door* O.S.

h. In K. all present participles may be used in construction, thus:—

ܐܬܡܪܝܬܐ ܕܡܫܝܬܐ *a man killer*; fem. ܐܬܡܪܝܬܐ ܕܡܫܝܬܐ; ܐܬܡܪܝܬܐ ܕܡܫܝܬܐ *a striker of boys*; fem. ܐܬܡܪܝܬܐ ܕܡܫܝܬܐ.

i. Several proper names in O.S. and N.S. like ܐܬܡܪܝܬܐ, ܐܬܡܪܝܬܐ, ܐܬܡܪܝܬܐ, ܐܬܡܪܝܬܐ, retain the construct state, though in the second and fourth the vowel has been thrown back; they literally mean, Mercy, Hope, Uncle, Servant, of Jesus; and Day of our Lord.

§ 17. Gender ܐܬܡܪܝܬܐ.

There are two genders, masculine and feminine. It is difficult to give rules for determining the gender of a particular noun, but generally:—

a. Nouns ending in ܐܬܡܪܝܬܐ are feminine; the converse however is by no means the case.

Exception: if ܐܬܡܪܝܬܐ be part of the root. The following are masculine: ܐܬܡܪܝܬܐ *a gelding* (Tau radical?); ܐܬܡܪܝܬܐ *a house*, so O.S.; ܐܬܡܪܝܬܐ *a fist* (Tau radical?); ܐܬܡܪܝܬܐ *death*, so O.S. (ܐ K.). Bar Hebraeus adds to masculines ܐܬܡܪܝܬܐ *olive tree*, ܐܬܡܪܝܬܐ *mulberry*, ܐܬܡܪܝܬܐ *hole in the ground*, ܐܬܡܪܝܬܐ *cassock*; but the first two are usually feminine in

N.S., and the last two are obsolete. **כֶּבֶד** *bow*, **זֵהָב** *sweat*, and **דִּבְרוֹת** K. *conversation*, are feminine in N.S. although the **א** is radical.

- b. The names of letters of the alphabet are feminine.
- c. Most birds are feminine; we even have **ܐܘܪܝܢܐ ܕܥܝܪܐ** U. *a beautiful drake*.
- d. Nouns denoting sex follow the gender appropriate thereto.
- e. Nouns in **ܐܢܝܢܐ** are feminine, as **ܥܡܡܐ** *custom*.
- f. Several foreign feminines end in **ܐܢܝܢܐ** [cf. § 21 (5)] as **ܥܡܡܐ** *lady*, **ܥܡܡܐ** (a woman's name), **ܥܡܡܐ** *coquetry*, **ܥܡܡܐ** (name of a village near Urmi), **ܥܡܡܐ** *world* (Sal. 'ܥܡܡܐ').

Genders often differ according to district, especially in the case of foreign words, to which genders seem to be given quite arbitrarily; as e.g. words from Turkish, a language which has no genders. The gender of Syriac words is usually, but not always, the same as in O.S.

Examples :—

𐤁𐤏𐤍 *manger*, fem. N.S. In O.S. 𐤁𐤏𐤍 masc.

فَجْءٌ *supper*, is common in N.S. (f. in U.), by etymology should be masculine.

בֵּי or **בֵּי** *well*, masc. N.S. fem. O.S.

ཕོ་ཁོ་ *pocket*, masc. K. (second Zlama sound) fem. U. (first Zlama).

𐤁𐤓𐤀 *ditch*, masc. O.S. fem. N.S.

𣎵; olive, see above.

سَوَّ love, fem. in Sal. Elsewhere masc. as O.S.

254 *bird*, masc. (rarely fem.) N.S. fem. O.S.

𐤌𐤍𐤔 *sea*, fem. N.S. = 𐤌𐤍𐤕 O.S. masc.

حَدَقَ *stone, common* N.S. fem. O.S.

ܝܢܕܐ *harp*, masc. O.S. fem. N.S.

ܠܝܠܐ *night*, fem. N.S. = ܠܝܠܐ O.S. masc.

ܡܠܐ *hundred*, fem. O.S. and N.S. but ܡܠܐ masc. in Al. See § 26.

ܡܕܝܢܐ *east*, common U. fem. K. In O.S. usually masc., sometimes fem.

ܡܝܕܐ *rain*, masc. O.S. fem. N.S.

ܡܝܬܐ *fish*, masc. O.S. fem. N.S.

ܡܝܬܐ *fire*, masc. N.S. fem. O.S.

ܡܝܬܐ or ܡܝܬܐ ܡܝܬܐ *ordination*, masc. O.S., U.; fem. (usually) K.¹ and (sometimes) O.S.

ܡܝܬܐ *time*, fem. N.S. = ܡܝܬܐ O.S. masc.

ܡܝܬܐ *cloud*, masc. O.S. fem. N.S. (not used in O.S. by Western Syrians?).

ܡܝܬܐ *grave*, masc. O.S. fem. N.S.

ܡܝܬܐ *gran (7d.)*, masc. K. fem. U.

ܡܝܬܐ *heaven*, fem. sing. in N.S.; in O.S. masc. and fem. sing. and masc. plur.

ܡܝܬܐ *sun*, masc. in O.S. and N.S. usually, but sometimes fem. in N.S. and rarely in O.S.

ܡܝܬܐ or ܡܝܬܐ *lamp*, fem. N.S. = ܡܝܬܐ O.S. masc.

ܡܝܬܐ or ܡܝܬܐ *mulberry*, see above.

Some are common as ܡܝܬܐ *air*, ܡܝܬܐ *a beast*.

The rule for forming a feminine from a masculine is to change the termination into ܡܝܬܐ, as ܡܝܬܐ *horse*, ܡܝܬܐ *mare*; ܡܝܬܐ

¹ By attraction, because the second noun is feminine. So colloquially a grammatical error is often made with the substantive verb: as ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ (ܡܝܬܐ), *that day is Saturday*.

Syrian, ܐܡܝܢܐ *a Syrian woman*. If necessary a vowel is added for euphony, as ܕܠܬܐ *dog*, ܕܠܬܐ *bitch*, or ܕܠܬܐ; ܡܠܬܐ *king*, ܡܠܬܐ or ܡܠܬܐ *queen*; ܐܡܝܢܐ *bull*, ܐܡܝܢܐ *cow* (*ta-wirta*, not *tô-irta*).

Some feminines end in ܐܝܬܐ, as those formed from masculines in ܐܝܬܐ preceded by a consonant; thus ܐܝܬܐ, f. ܐܝܬܐ both *a bush*; ܐܝܬܐ, ܐܝܬܐ *roast meat, cutlet*; they then usually lose their euphonic vowel. But the O.S. ܐܝܬܐ, in N.S. ܐܝܬܐ or ܐܝܬܐ *serpent*, makes fem. ܐܝܬܐ (or ܐܝܬܐ) in N.S.. So also the following; but the forms marked with an asterisk are themselves feminine.

ܐܝܬܐ <i>god</i>	fem.	ܐܝܬܐ or ܐܝܬܐ
ܐܝܬܐ <i>lion</i>	...	ܐܝܬܐ
ܐܝܬܐ <i>buttock</i> (O.S. <i>side</i>)...		ܐܝܬܐ
ܐܝܬܐ <i>cave</i>	...	ܐܝܬܐ <i>a small cave</i>
ܐܝܬܐ <i>wolf</i>	...	ܐܝܬܐ or ܐܝܬܐ
ܐܝܬܐ* <i>bear</i>	...	ܐܝܬܐ
ܐܝܬܐ <i>gadfly</i>	...	ܐܝܬܐ or ܐܝܬܐ
ܐܝܬܐ <i>fornicator</i>	...	ܐܝܬܐ
ܐܝܬܐ <i>angel</i>	...	ܐܝܬܐ
ܐܝܬܐ <i>tiger</i>	...	ܐܝܬܐ
ܐܝܬܐ <i>Sultan, captain</i> ...		ܐܝܬܐ (also used for the raisin).
ܐܝܬܐ <i>Satan, devil</i>	...	ܐܝܬܐ or ܐܝܬܐ
ܐܝܬܐ <i>goat</i> *	...	ܐܝܬܐ
ܐܝܬܐ <i>heel</i> *	...	ܐܝܬܐ <i>id.</i>
ܐܝܬܐ <i>sheep</i>	...	ܐܝܬܐ (In K. both have ܐ)
ܐܝܬܐ (O.S. ܐܝܬܐ) or ܐܝܬܐ <i>So and So</i> , fem. ܐܝܬܐ (O.S. ܐܝܬܐ)		

ܩܕܝܬܐ <i>workman</i>	fem.	ܩܕܝܬܐ
ܩܕܝܬܐ <i>lamb</i> (ܩܝܬܐ Ti.)	...	ܩܕܝܬܐ U. or ܩܕܝܬܐ K.
ܩܕܝܬܐ <i>porch</i>	...	ܩܕܝܬܐ Ti. <i>id.</i>
ܩܕܝܬܐ <i>adulterer</i>	...	ܩܕܝܬܐ also as masc.
ܩܕܝܬܐ <i>goose or gander</i>	...	ܩܕܝܬܐ
ܩܕܝܬܐ <i>shepherd</i>	...	ܩܕܝܬܐ
ܩܕܝܬܐ <i>sun</i>	...	ܩܕܝܬܐ a ray of the sun or ܩܕܝܬܐ
ܩܕܝܬܐ <i>worm</i>	...	ܩܕܝܬܐ Tkh. or ܩܕܝܬܐ Tkh. (ܩܝܬܐ U.).
ܩܕܝܬܐ <i>fox</i>	...	ܩܕܝܬܐ (ܩܝܬܐ Tkh.)

So also ܩܕܝܬܐ ܩܕܝܬܐ Al. *sycomore* (= ܩܕܝܬܐ ܩܕܝܬܐ Tkh. or ܩܕܝܬܐ U.). And so the words with double plurals in § 19.

The following do not take an euphonic vowel:—ܩܕܝܬܐ *heathen*, f. ܩܕܝܬܐ; ܩܕܝܬܐ *martyr*, f. ܩܕܝܬܐ.

ܩܕܝܬܐ U., O.S. *companion* (Al. K. ܩܕܝܬܐ) makes ܩܕܝܬܐ K., O.S. ܩܕܝܬܐ U. or ܩܕܝܬܐ U. (Pthakha like Zqapa) or ܩܕܝܬܐ Al.; ܩܕܝܬܐ son (Al. often ܩܕܝܬܐ) makes ܩܕܝܬܐ (Al. ܩܕܝܬܐ); ܩܕܝܬܐ *landlord* ܩܕܝܬܐ; ܩܕܝܬܐ (pron. ܩܕܝܬܐ) *husband's brother* ܩܕܝܬܐ (ܩܕܝܬܐ); ܩܕܝܬܐ U. (ܩܕܝܬܐ K.) *paternal uncle*, ܩܕܝܬܐ or ܩܕܝܬܐ, O.S.; ܩܕܝܬܐ U. (ܩܕܝܬܐ K., O.S.) *maternal uncle*, ܩܕܝܬܐ; ܩܕܝܬܐ *father in law* ܩܕܝܬܐ; ܩܕܝܬܐ or ܩܕܝܬܐ *widower* ܩܕܝܬܐ; ܩܕܝܬܐ K., O.S. or ܩܕܝܬܐ U. *mule*, ܩܕܝܬܐ U. or ܩܕܝܬܐ K., O.S.; ܩܕܝܬܐ *height*, ܩܕܝܬܐ *hill*; ܩܕܝܬܐ *allegory* ܩܕܝܬܐ *maxim*.

When the noun does not admit the idea of sex the feminine usually denotes the diminutive of the masculine; but in Tiari, where feminine forms are much used, there is often no difference in meaning.

Feminines are often expressed by a different word, as **ḥāḥ** *man*, **ḥāḥ** *woman* or *wife* (**ḥāḥ** in U = *husband*, in K. as O.S. = *man*). In K. the form **ḥāḥ** for *woman* is also used (§ 19).

The proper names **ḥāḥ ḥāḥ** *Holy Ghost*, **ḥāḥ** (or **ḥāḥ**) *the Word* are usually masc. in N.S.

§ 18. *Number* **ḥāḥ**.

There are two numbers in N.S.; singular and plural. As in O.S., there is no dual, the only relics being **ḥāḥ** *two* for O.S. **ḥāḥ**, **ḥāḥ** (or **ḥāḥ**) *two*, f. K. for O.S. **ḥāḥ**, and **ḥāḥ** *Egypt*.

The Plural is formed in the following ways. **ḥāḥ** or **ḥāḥ** of the singular is changed into:

1. **ḥāḥ**, **ḥāḥ** *king*, **ḥāḥ** m.
2. Or **ḥāḥ**, **ḥāḥ** *heart*, **ḥāḥ** m.
- 2^a. Or **ḥāḥ**, **ḥāḥ** *brother*, **ḥāḥ** m.
3. Or **ḥāḥ**, **ḥāḥ** *side*, **ḥāḥ** f.
4. Or **ḥāḥ**, **ḥāḥ** *noble*, **ḥāḥ** m.
5. Or **ḥāḥ**, the last consonant being doubled and taking Zqapa, **ḥāḥ** *frog*, **ḥāḥ** f.
6. **ḥāḥ** of sing. becomes **ḥāḥ** as **ḥāḥ** *kerchief*, **ḥāḥ** f.
7. Or **ḥāḥ**, **ḥāḥ** *lip*, **ḥāḥ** f.
8. Or **ḥāḥ**, **ḥāḥ** *woman*, **ḥāḥ** f.
9. Or **ḥāḥ**, **ḥāḥ** *courtyard*, **ḥāḥ** f.,
or **ḥāḥ** becomes **ḥāḥ**: **ḥāḥ** *request*, **ḥāḥ** f.

Notes. (i) If the noun has not the termination ܐܝܢ or ܐܝܢܐ these endings are added on.

(ii) The mark Siami *must* always be placed over a plural substantive or adjective.

(iii) The above endings apply to U. Sh. MB., but in U. ܐ is hard, in Sh. MB. soft. For K. Al. in all the forms with ܐܢܐ we must substitute Zqapa for Zlama and write ܐܢܐ. In Sal. Q. Gaw. J. the ܐ is silent, or becomes a feeble ܐ. We thus have ܐܢܐܐ K. Al. ܐܢܐܐ Sal. Q. Gaw. J. (oxytone).

(iv) In these forms also in U. the ܐ is often silent in speaking, but the vowel is preserved: thus ܐܢܐܐܐܐܐ is often pronounced *susawa-i* (*horses*). [This word must be distinguished from ܐܢܐܐܐܐ *mares*.] The word ܐܢܐܐܐܐ *villages*, is often pronounced *mawa-i*. See § 26.

(v) Of these plurals the first and sixth are by far the most common. Generally speaking all regularly formed derivatives (§§ 76—82) take these forms. But the plural cannot be determined by the gender. Many masculines take the ܐ in the plural, many feminines make the plural without it.

(vi) Dissyllables in ܐܢܐܐ either drop the dot of Khwaṣa and take a euphonic vowel under the first consonant, as ܐܢܐܐܐ *creation* or a *creature*, ܐܢܐܐܐ *creatures* (or ܐܢܐܐ, ܐܢܐ); or retain Khwaṣa, and make the plural ܐܢܐܐܐ, as ܐܢܐܐܐ *prophetess*, pl. ܐܢܐܐܐܐ (or ܐܢܐܐ, ܐܢܐ). Polysyllables in ܐܢܐܐ (which in Q. Sal. Gaw. J. are of the form ܐܢܐܐܐܐܐ) in the plural usually retain the dot of ܐ in U. MB. Sh. Sal. Q. Gaw. J. and drop it in K. Al.; as ܐܢܐܐܐܐ *hat*: pl. ܐܢܐܐܐܐܐܐ, ܐܢܐܐܐܐܐܐ or ܐܢܐܐܐܐܐܐ (oxytone). The O.S. usage is as K. Al.

(vii) Nouns in **نـ** take the first plural, but drop the dot under the second **ن**, as **نـ** f. *plan, advice*, pl. **نـ**. § 67 (3).

(viii) Nouns in **و** or **و** (§ 16) make their plural in **وو**, rarely **و**, but **و** in Sal. Q. Gaw.

(ix) Nouns in **و** follow this model: **و** *prophecy*, pl. **و** (**و**). The corresponding forms in Q. Sal. Gaw. J. are **و** sing. **و**.

(x) Other nouns in **و** (the Sal. Q. Gaw. form of **و**-) make their plural in **و**, as **و** *requests*.

(xi) In Al. we find a few plurals in **نـ** in Arabic words, as **نـ** *people*, pl. **نـ**.

(xii) Many nouns have more than one plural. See the following lists.

(xiii) Many foreign nouns ending in a closed syllable with short Zlama lengthen the vowel in the plural; as **و** *head man of a village*, pl. **و** or **و**. Sometimes a final letter in foreign words is hardened in the plural, as **و** K. *lodging place on a journey*, pl. **و**.

Lists of the Regular Plurals.

1. The usual form. Note (a) **و** *companion*, **و** *seed*, **و** *wife's brother*; (b) **و** *glove* (also 3), **و** *bolt socket*, **و** *echo*; (c) **و** *old man*, **و** *old woman*, **و** *bishop's successor*, **و** U. *palate*, all of

which take the first plural irregularly¹; also (*d*) some in ܕܐ; viz. ܕܐܬܐ *gelding*, ܕܐܬܐ *olive*, ܕܐܬܐ *fist*, ܕܐܬܐ *death*, ܕܐܬܐ *a hafta* (= 8 lbs. avoirdupois), ܕܐܬܐ *resin, sweat*² (in Tkh. ܕܐܬܐ with 3d pl.), ܕܐܬܐ *bow* (but it usually takes 8th pl. as O.S.), ܕܐܬܐ *mulberry* or ܕܐܬܐ (also 6). See § 17. (e) ܕܐܬܐ *man*, makes ܕܐܬܐ for O.S. ܕܐܬܐ (in Al. 2).

2. In Ti. this is very common, especially for proper names, as ܕܐܬܐ *men named Dinkha*. In K. MB. all the letters take this plural as ܕܐܬܐ (ܐ MB., soft ܐ) *Waus*, elsewhere 1st pl.

ܕܐܬܐ m. *master*, in K. Sal. See § 19.

ܕܐܬܐ m. *roof*, O.S. ܕܐܬܐ.

ܕܐܬܐ f. *manger*, O.S. ܕܐܬܐ.

ܕܐܬܐ f. *mill*, also the game '*sacks on the mill*', O.S. ܕܐܬܐ; K. ܐܬܐ.

ܕܐܬܐ m. *lion* O.S. Also 1.

ܕܐܬܐ m. *country* O.S.

ܕܐܬܐ m. *father*, foreign.

ܕܐܬܐ f. *ditch*. Also 1.

ܕܐܬܐ m. *path*, foreign.

ܕܐܬܐ f. *spear*, foreign. Also 3.

ܕܐܬܐ pool f., also 1, foreign.

ܕܐܬܐ (Eastern O.S. ܐܬܐ) m. *bridge* Ti. In U. 1.

ܕܐܬܐ m. *companion* O.S. In Al. 1 (ܐܬܐ).

ܕܐܬܐ or ܕܐܬܐ *serpent*. Rarely 3. O.S. ܕܐܬܐ.

ܕܐܬܐ m. K. *servant*, § 115 b.

¹ The second noun only being altered. Most of the compounds in § 16 have no plural or have plural like the singular. See also § 19.

² For the latter ܐ is pronounced ܐ.

سَيْلٌ m. *strength, host* O.S.

كَنْ m. *a khan, nobleman, foreign.*

سَيْلٌ m. *back, girdle, belt* (with first pl. = *loins*), O.S. سَيْلٌ.

سَيْلٌ m. (O.S. 'سَيْلٌ) *bridegroom, sister's (daughter's) husband.*

Also 1. See page 29, note.

دَوْءٌ f. *recess in wall.* Also 3. (O.S. دَوْءٌ, pl. دَوَّءٌ.)

لَيْكٌ m. *heart* O.S.

لَيْكٌ f. *night*, O.S. لَيْكٌ.

مَدَّاءٌ m. *barn.* Also 1 and 3.

مَدَّاءٌ m. K. *paternal uncle.* (In U. مَدَّاءٌ and مَدَّاءٌ 1.)

مَدَّاءٌ m. *lord, possessor* O.S.

مَدَّاءٌ m. *river* O.S.

مَدَّاءٌ m. *horse*, O.S. مَدَّاءٌ.

مَدَّاءٌ m. *festival*; rarely 4. O.S.

مَدَّاءٌ f. *island*, in Sal. See § 19. Turk.

مَدَّاءٌ m. K. *paternal uncle*, not O.S.?

مَدَّاءٌ f. *army, foreign.*

مَدَّاءٌ grave, f. N.S. m. O.S. Also 1.

مَدَّاءٌ m. U. *servant, foreign.*

مَدَّاءٌ m. (or مَدَّاءٌ), O.S. مَدَّاءٌ, *October or November.* With first plural, مَدَّاءٌ or مَدَّاءٌ, = *autumn.*

2^a. Days of the week, from Sun. to Thurs. incl., in Ti. Also 1 and 4.

مَدَّاءٌ m. K. *evening.* See 4 and § 19.

مَدَّاءٌ youth (abstract), foreign. In pl. *youthful follies.*

ܡܠܐ K. m. *maternal uncle* O.S.

ܡܬܐ f. *sister* (O.S., but pl. in O.S. ܡܬܐܬܐ).

ܡܬܐ f. *village* (rare in O.S. See note iv above, and § 26, note 5). In Q. ܡܬܐ.

ܡܬܐ f. *face* (O.S., but rare in sing.; O.S. pl. ܡܬܐܬܐ).

ܡܬܐ f. *grace*, Arab.

3. ܡܬܐ f. *state, condition*,
foreign.

ܡܬܐ f. *road* O.S. (= ܡܬܐ K.)

ܡܬܐ f. *hand*, also 1. (In O.S. first
pl., also ܡܬܐܬܐ; and ܡܬܐܬܐ
handles.)

ܡܬܐ f. *heel*, Turk.; or ܡܬܐ.

ܡܬܐ f. *plough handle*, foreign.

ܡܬܐ f. *crescent* (rare) O.S.

ܡܬܐ f. *foot*. Also 1.

ܡܬܐ f. *earth* O.S.

ܡܬܐ f. *testicle* O.S.

ܡܬܐ f. *threshing floor*, O.S. ܡܬܐ.

ܡܬܐ f. *earthen bowl*. Also 1.

ܡܬܐ m. *flock*, O.S. ܡܬܐ.

ܡܬܐ f. *glove*. Also 1. See
page 42, note 1, and § 19.

ܡܬܐ f. U., m. K. *pocket*.

ܡܬܐ See 2.

ܡܬܐ f. *time*, in Al. Elsewhere 1.

ܡܬܐ f. *garment*. Also 1.

ܡܬܐ pit. Also 1 (f. N.S. m.
O.S.).

ܡܬܐ f. *long cloak*.

ܡܬܐ f. *cannon ball*.

ܡܬܐ m. *camel*. Also 1 (O.S.
'ܡܬܐ).

ܡܬܐ f. *tail coat*. Also 1.

ܡܬܐ m. *grass*. Also 1 and 5. In
O.S. *stubble*.

ܡܬܐ, ܡܬܐ Ti., f. *soul, self*, Pers.
See § 20 (5).

ܡܬܐ f. *bear*. Also 1. O.S.

ܡܬܐ m. *hawk*. Also 1.

ܡܬܐ m. *monastery* O.S.

ܡܬܐ f. *side*, O.S. ܡܬܐ.

ܡܬܐ f. *wound*.

ܡܬܐ m. f. *air*. Also 1.

ܡܝܬܝܢ m. *temple*. Also 1. O.S.

[Used also for any one of the divisions of a church, esp. for the nave.]

ܡܝܬܝܢ m. *chanter* (as of bagpipes).

ܡܝܬܝܢ See 2.

ܡܝܬܝܢ f. *large cog*. Also 1.

ܡܝܬܝܢ m. U. *maternal uncle*.

ܡܝܬܝܢ f. *needle*. Also 1. (O.S.

ܡܝܬܝܢ; Ti. ܡܝܬܝܢ 1.)

ܡܝܬܝܢ m. *wine*. Also 1 and 4 (as O.S.).

ܡܝܬܝܢ f. *field, column* (of a book).

Also 4. O.S.

ܡܝܬܝܢ f. K. *small spear*.

ܡܝܬܝܢ f. *nail, claw*. See § 19. O.S.

ܡܝܬܝܢ Ti. Al. Z. (or 'ܡܝܬܝܢ U. Tkh.)

m. *day* (in K.; also 1. K. Al. Z.; in U. Al. Z. 4). O.S.

ܡܝܬܝܢ m. *dove*. Also 1. O.S.

ܡܝܬܝܢ f. *mother* (O.S. ܡܝܬܝܢ: pl. in

O.S. ܡܝܬܝܢ and ܡܝܬܝܢ).

ܡܝܬܝܢ sea N.S. f., O.S. ܡܝܬܝܢ m.

ܡܝܬܝܢ See 2.

ܡܝܬܝܢ f. *a house in a vineyard*.

ܡܝܬܝܢ f. *inkstand, foreign*.

ܡܝܬܝܢ f. *bellows, kiln* O.S.

ܡܝܬܝܢ girl. See § 19.

ܡܝܬܝܢ (ܡܝܬܝܢ Ti., ܡܝܬܝܢ Al. Z.) f. *belly, womb*; O.S. ܡܝܬܝܢ.

ܡܝܬܝܢ f. *boat*. Also 1.

ܡܝܬܝܢ f. *seal*. Also 1. See § 19.

ܡܝܬܝܢ See 2.

ܡܝܬܝܢ f. *a wood*. Also 1.

ܡܝܬܝܢ f. *grindstone* O.S.

ܡܝܬܝܢ m. *turn* (= *vices*).

ܡܝܬܝܢ m. *bayonet*.

ܡܝܬܝܢ f. *thigh*. Also 5.

ܡܝܬܝܢ m. *hoof*.

ܡܝܬܝܢ m. *ford*. Also 1.

ܡܝܬܝܢ f. *island*, in K. See 2 and § 19. Turk.

ܡܝܬܝܢ f. *time*, O.S. ܡܝܬܝܢ.

ܡܝܬܝܢ f. *skirt, petticoat*, pron. nearly *oyma* in U.

ܡܝܬܝܢ f. *thigh*, O.S. ܡܝܬܝܢ.

ܡܝܬܝܢ m. *cloud, sponge*. Also 1; m. O.S., f. N.S. See § 17.

ܡܝܬܝܢ f. *fountain* O.S. (with 1 = *eyes*).

ܡܝܬܝܢ m. U. *paternal uncle*.

ܡܝܬܝܢ f. *bier*. Also 1. In O.S.

ܡܝܬܝܢ = *a bed*.

ܡܝܬܝܢ m. *sole of foot or boot*. Also 1.

ܡܝܬܝܢ f. (ܡܝܬܝܢ as ܡܝܬܝܢ) *finger*, O.S. ܡܝܬܝܢ.

ܕܕܕܐܢܐ f. *shirt*.

ܕܕܐܢܐ f. *calamity*, in K. (In U. 1.)

ܕܕܐܢܐ f. *horn*. Also 4. O.S. ܕܐܢܐ.

ܕܕܐܢܐ f. *castle*, foreign.

ܕܕܐܢܐ f. *spirit* O.S. Also 1, K.

ܕܕܐܢܐ f. *spear* O.S. Also 1.

ܕܕܐܢܐ m. *shoulder*. Also 4. O.S.

ܕܕܐܢܐ = N.S. ܕܕܐܢܐ *shovel*.

ܕܕܐܢܐ, see § 19.

4. Days of the week, esp. in U. See 2^a.

ܕܕܐܢܐ f. *garden*, Turk.

ܕܕܐܢܐ or ܕܐܢܐ m. *melon field*.

Also 1. (In Al. a *garden*.)

ܕܕܐܢܐ m. U. *evening*. See also

2^a and § 19.

ܕܕܐܢܐ m. *side*, O.S. ܕܐܢܐ; Ti. ܕܐܢܐ.

ܕܕܐܢܐ m. *husband*; in K. as O.S.

a *man*. Also 1. See § 19.

ܕܐܢܐ Ash.

ܕܕܐܢܐ m. *wall*.

ܕܕܐܢܐ m. *fin, wing*. See § 19.

(O.S. ܕܕܐܢܐ pl. only.)

ܕܕܐܢܐ m. *sheepfold*.

ܕܕܐܢܐ m. *nobleman* (with 1, *great*).

ܕܕܐܢܐ f. *place* O.S.

ܕܕܐܢܐ f. *wax*.

ܕܕܐܢܐ m. *sun*. Also 1. O.S.

ܕܕܐܢܐ m. *leg*. Also 1, 4.

ܕܕܐܢܐ f. *lamp*, O.S. ܕܕܐܢܐ m.

ܕܕܐܢܐ f. *wheel*. Also 5.

ܕܕܐܢܐ f. *bag*.

ܕܕܐܢܐ f. *metal basin*, or ܕܐܢܐ. O.S.

ܕܐܢܐ. Also 1.

ܕܕܐܢܐ f. *strap*.

ܕܕܐܢܐ m. K. *the gums* (of the mouth) pl. same meaning.

(In U. ܕܕܐܢܐ ܕܕܐܢܐ.)

ܕܕܐܢܐ m. *devil* O.S.

ܕܕܐܢܐ m. *shop*, foreign.

ܕܕܐܢܐ m. U. *arm*, K. ܕܕܐܢܐ (which in U. is a *yard*), O.S. ܕܕܐܢܐ.

ܕܕܐܢܐ m. *word*, Arab. Also 1.

ܕܕܐܢܐ m. *vision* O.S.

ܕܕܐܢܐ f. *field*. See 3. O.S.

ܕܕܐܢܐ m. *mountain* O.S.

ܕܕܐܢܐ or ܕܐܢܐ. See 3.

ܕܕܐܢܐ m. *tent*, Turk. Also 1.

ܕܕܐܢܐ or ܕܐܢܐ m. *lane, quarter* of a city, foreign.

ܕܕܐܢܐ m. *keyhole*. Also 1.

جَذْمٌ m. vineyard O.S.

مَدْحٌ f. morning U. § 8 (4).

مَدْلٌ f. landed property.

مَدْلٌ m. death. Also 1. O.S.

مَدْلٌ m. mile. Also 1.

مَدْبٌ m. thing, in U. See § 19.

مَدْوٌ m. side, foreign.

مَدْلٌ f. dunghill.

مَدْلٌ m. seashore.

مَدْلٌ See 2.

مَدْلٌ m. street.

مَدْلٌ m. stable, foreign.

مَدْلٌ m. mouth, edge of a sword.
Also 1. O.S.

5. مَدْلٌ m. breast O.S.

مَدْلٌ f. knee, O.S. 'دہ .

مَدْلٌ See 3.

مَدْلٌ m. buttock. Also 1. O.S.

مَدْلٌ K. vegetables, pl. only.

مَدْلٌ See 3.

مَدْلٌ m. stripe.

مَدْلٌ m. eyelash, O.S. مَدْلٌ.

مَدْلٌ m. dot.

مَدْلٌ m. crack.

مَدْلٌ See 3.

مَدْلٌ U., مَدْلٌ K. m. branch.

مَدْلٌ m. cheek. See § 19.

مَدْلٌ See 3.

مَدْلٌ See 3.

مَدْلٌ m. chief (with 1, head) O.S.

مَدْلٌ m. footprint, stead. Also 1, 5.

مَدْلٌ m. wall (of a town).

مَدْلٌ m. thong of a whip. Also 1.

مَدْلٌ m. name. O.S. مَدْلٌ (pl. in
O.S. مَدْلٌ). See § 19.

مَدْلٌ See 3.

مَدْلٌ Al. border, frontier. O.S.

مَدْلٌ m. morsel. Also 1.

مَدْلٌ m. door. Also 1. O.S.

مَدْلٌ (ذ) Al. m. hole. [In U.K.

مَدْلٌ eye of a needle (1st. pl.),
O.S. hole. مَدْلٌ = female.]

مَدْلٌ m. box on the ear. Also 1.

مَدْلٌ m. snout. Also 1.

مَدْلٌ m. nostril (with 1, holes in
a beehive).

مَدْلٌ m. half, O.S. مَدْلٌ. Also 1.
See § 27.

مَدْلٌ f. frog.

مَدْلٌ m. crumb.

مَدْلٌ m. thumb.

- ܡܕܢܬܐ neighbourhood, pl. only. ܡܕܢܬܐ m. skirt, border, lower
 ܡܬܐ f. handle. flap of coat, O.S. 'ܡ. Also 1.
 ܡܬܐ See 4. ܡܬܐ K. m. a slap. Also 1.
 ܡܬܐ See 3.

6. The usual plural of nouns in ܡܬܐ. Note ܡܬܐܐ, ܡܬܐܐܐܐ,
 § 29 (9).

7. ܡܬܐ f. lip O.S., also 9 rarely. ܡܬܐ village, see 2^a.

8. ܡܬܐ f. bottom. ܡܬܐ f. girl (rare).
 ܡܬܐ f. woman. See § 19. ܡܬܐ f. Friday O.S.
 ܡܬܐ f. company, band. Also 1. ܡܬܐ f. bow O.S. Also 1, 6. (The
 ܡܬܐ Tkh. f. sweat, see 1. ܡ is radical.) See § 17.

9. Almost all words in ܡܬܐ may take both this and the sixth
 plural, but ܡܬܐܐ letter, and ܡܬܐܐ request, take the ninth only.
 For ܡܬܐܐ prayer, see § 19. ܡܬܐܐ plague makes ܡܬܐܐ.

- ܡܬܐܐ f. the Holy Loaf O.S. ܡܬܐܐ f. church (the society) O.S.
 ܡܬܐܐ f. blessing O.S. In O.S. also the building.
 ܡܬܐ f. evil O.S. ܡܬܐ f. a rival wife.
 ܡܬܐ f. virgin O.S. Also 6. ܡܬܐ f. apron.
 ܡܬܐ f. ball. ܡܬܐ f. lamb K., O.S.
 ܡܬܐ f. courtyard O.S. ܡܬܐ f. K. conversation, O.S. m.
 ܡܬܐ f. maiden, young woman. ܡܬܐ f. cold (In pl. Pthakha has
 ܡܬܐ f. benefit, good O.S. the sound of Zqapa) O.S. The
 ܡܬܐ f. burden. pl. = cold weather.
 ܡܬܐ f. curse O.S. ܡܬܐ f. week, Saturday O.S. (ܡ is
 ܡܬܐ See 7. radical).

§ 19. (i) *Irregular Plurals.* **هَلْزَنَ كَ صَوْنَتَ.***Singular.* **هَلْزَنَ.***Plural.* **هَلْزَنَ.****مَلِكُ** m. *master, landlord.* Turk.**مَلِكُ** U. (Turk. pl.); K. Sal., 2.**مَلِكُ** U. or **مَلِكُ** K. MB.**مَلِكُ** U., or **مَلِكُ** U., orm. *master workman.* Cf. Al.**مَلِكُ** MB., or **مَلِكُ****مَلِكُ** (or **مَلِكُ**) *Sir* (also used with other pronom. affixes).MB., or **مَلِكُ** U., or**مَلِكُ** K.**أَخِي** m. *brother.***أَخِي** Al. Elsewhere 2^a.**بُحْرَا** m. *hole* O.S.**بُحْرَا**. Also 1.**جِدَا** m. Ti. *upper room.* § 16.**جِدَا**.**جِدَا** m. U. *evening.***جِدَا**. Also 4.**بَيْتُ** K. U., O.S. or **بَيْتُ** Q. Sal.**بَيْتُ**, or **بَيْتُ** U. (rarely *bāwā-i*),Gaw. J., m. *house.*or **بَيْتُ** Sal. etc., or **بَيْتُ**.

[In the singular it usually means a room with an oven in the floor for baking bread. In this sense **بَيْتُ** of *winter* is sometimes added. **بَيْتُ** (which is also the O.S. plural) is a collection of buildings in a courtyard, the English *house*, but also *houses*. The **ب** is radical.]

بَيْتُ (also **بَيْتُ** K.), f. *woman.***بَيْتُ** K. Al., or **بَيْتُ** K., or **بَيْتُ** Ti. Al. But in U. K. Sal. Q. Gaw., 8.**بَيْتُ** f. *egg* O.S.**بَيْتُ**.**بَيْتُ** m. *son* (const. st.) O.S.**بَيْتُ**.**بَيْتُ** m. *fellow countryman.***بَيْتُ**. (Also *natives* as O.S.)**بَيْتُ** m. *man, human being***بَيْتُ**.

(§ 16 ii. b) O.S.

[But the other compounds of **بَيْتُ**, § 16 ii. b, usually take the first plural, the second noun only being altered.]

Singular.

ܕܕܐܘܠܐ m. (Al. ܕܐ) son.

ܕܕܐܘܠܐ f. U.¹ K., or ܕܕܐܘܠܐ Q., orܕܕܐܘܠܐ Al. (O.S. ܕܐ) daughter,
girl.

ܕܕܐܘܠܐ f. glove.

ܕܕܐܘܠܐ m. husband, man, p. 46.

ܕܕܐܘܠܐ m. fin, wing.

ܕܕܐܘܠܐ f. island (rare in U.) O.S.

ܕܕܐܘܠܐ f. fleece.

ܕܕܐܘܠܐ f. tear (not Ash.) O.S.

ܕܕܐܘܠܐ.

ܕܕܐܘܠܐ f. Al. K. banquet.

ܕܕܐܘܠܐ f. leech.

ܕܕܐܘܠܐ f. sin O.S.

ܕܕܐܘܠܐ m. pronoun O.S.

ܕܕܐܘܠܐ f. O.S., or ܕܕܐܘܠܐ, or

ܕܕܐܘܠܐ nail, claw.

(The first form usually used for a human nail.)

ܕܕܐܘܠܐ f. seat, chair (O.S. ܕܕܐܘܠܐ).

ܕܕܐܘܠܐ f. daughter, girl (old maid K.).

ܕܕܐܘܠܐ O.S. (or ܕܐ Ti.) bride, or ܕܕܐܘܠܐ

Gaw., or ܕܕܐܘܠܐ Gaw., or ܕܕܐܘܠܐ

U. (Zqapa sound), or ܕܕܐܘܠܐ Ti.

ܕܕܐܘܠܐ U. f. (ܕ Sal.), or

ܕܕܐܘܠܐ U. bladder.

Plural.

ܕܕܐܘܠܐ; rarely 1 (Al. ܕܐ, not Z.).

ܕܕܐܘܠܐ U., ܕܕܐܘܠܐ K. O.S., ܕܕܐܘܠܐ Q.

Sal. Gaw., or ܕܕܐܘܠܐ U.

ܕܕܐܘܠܐ Ash. Elsewhere 1, 3.

ܕܕܐܘܠܐ. Usually 1.

ܕܕܐܘܠܐ. See also 4.

ܕܕܐܘܠܐ (ܐ K., O.S.). Also 6.

ܕܕܐܘܠܐ.

ܕܕܐܘܠܐ.

ܕܕܐܘܠܐ Al.

ܕܕܐܘܠܐ.

ܕܕܐܘܠܐ Al. (as O.S.). Also 6 as
elsewhere always.

ܕܕܐܘܠܐ (not colloquial).

ܕܕܐܘܠܐ U. (ܐ K.), or ܕܕܐܘܠܐ

U. (ܐ Sal.), or ܕܕܐܘܠܐ.

ܕܕܐܘܠܐ K. as O.S. Elsewhere 1.

ܕܕܐܘܠܐ U. (ܐ K.), or 3 in Tkh. Sal.

ܕܕܐܘܠܐ K. as O.S. (U. ܐ), or

ܕܐ Ti. (Zqapa sound in all.)

Makes plural from the latter
(No. 6).¹ Used of any unmarried woman.

*Singular.*مَدِينَة f. *city* O.S.مَوْش f. *seal*.مَوْصَة f. U., O.S., or مَوْصَة K.
O.S. *oath* (مَوْصَة Ash.).مَوْش f. U. K. (مَوْش like مَوْش), or
مَوْش Al. *hair*.مَوْش f. *verb* O.S.مَوْش m. *participle* O.S.مَوْش U. Tkh. Ash. Al., or مَوْش
(مَوْش) Ti. (O.S. مَوْش) m. *thing*.مَوْش f. *concubine*.مَوْش m. *hypocrite* O.S.مَوْش f. *ear*, or مَوْش Q. Sal. Gaw.
(Also *handle* in K.)مَوْش f. U. *platform* or مَوْش.مَوْش f. *peg* O.S.مَوْش f. *island* (rare in K.) Turk.مَوْش m. Tkh. Al. *people* O.S.مَوْش Al. f. *barren woman*.مَوْش f. *prayer* O.S., or مَوْش
Q. Sal. Gaw.مَوْش m. *cheek*.مَوْش m. *a fraction* O.S.*Plural.*

مَوْش U. (مَوْش K. مَوْش Sal. Q. Gaw.).

مَوْش. Also 1, 3.

مَوْش U. (مَوْش K., O.S.).

مَوْش K. Al. as O.S. In U. 6.

مَوْش, or مَوْش (not colloquial).

مَوْش (not colloquial).

مَوْش K. Al.; in U. 4; مَوْش
Ti.; مَوْش Ash.

مَوْش, rarely مَوْش.

مَوْش (not colloquial).

مَوْش K. Al. (مَوْش U.), or مَوْش Q.
Sal. Gaw., or مَوْش Ash., or
مَوْش Al.

مَوْش, or مَوْش.

مَوْش.

مَوْش U. (Turk. pl.). In K. 3,
in Sal. 2.

مَوْش, as O.S.

مَوْش.

مَوْش U. (مَوْش K. Al. O.S.). Also
6 U., or مَوْش Sal. Q. Gaw.,
or مَوْش Sal. J.

مَوْش. Also 4.

مَوْش.

*Singular.**Plural.*

ܕܝܢܐ f. *kernel*, also a *quarter of* ܕܝܢܐ as O.S., or ܕܝܢܐ.

a *walnut*, or ܕܝܢܐ K.

ܕܝܢܐ m. *tortoise*.

ܕܝܢܐ.

ܕܝܢܐ ܕܝܢܐ rainbow § 16 ii. g.

ܕܝܢܐ ܕܝܢܐ (rare).

ܕܝܢܐ a *throb* of the heart.

ܕܝܢܐ.

ܕܝܢܐ m. *noun* O.S.

ܕܝܢܐ (not colloquial).

(The corresponding N.S. ܕܝܢܐ *name*, takes the fourth plural.)

ܕܝܢܐ f. *heaven* O.S. (now sing.).

ܕܝܢܐ. Also 1; and in Ash. Al. 3.

ܕܝܢܐ f. K. *crown of the head*,
§ 16 ii. g.

ܕܝܢܐ Tkh., ܕܝܢܐ Ti.; ܕܝܢܐ
Ash.

ܕܝܢܐ f. *year* (ܕܝܢܐ Al. as O.S.).

ܕܝܢܐ.

ܕܝܢܐ f. *cow* (O.S. ܕܝܢܐ).

ܕܝܢܐ Ti. Elsewhere 6.

The abbreviated diminutives of § 79 as a rule have no plural (but see ܕܝܢܐ, ܕܝܢܐ, ܕܝܢܐ above); and so many words whose sense excludes a plural. ܕܝܢܐ *place*, has no plural in U. (in K. 6) but borrows that of ܕܝܢܐ (4).

Note that ܕܝܢܐ is a *pair of tongs* (m.), ܕܝܢܐ is *several pairs*; and that ܕܝܢܐ *world*, is often used in a plural or collective sense (*men, people*); as ܕܝܢܐ ܕܝܢܐ *the people of the house*. Some have no singular, as ܕܝܢܐ *water* (Al. ܕܝܢܐ as O.S.) ܕܝܢܐ *life* O.S., ܕܝܢܐ *mercy* O.S., ܕܝܢܐ *parents* O.S. (from O.S. sing. ܕܝܢܐ *father*), ܕܝܢܐ (ܕܝܢܐ K., O.S.) *spiritual parents*, ܕܝܢܐ *environs*, ܕܝܢܐ = *money* O.S. (but ܕܝܢܐ m. a rare word = *a piece of money*), ܕܝܢܐ *neighbourhood*.

(ii) *Double Plurals.*

Many nouns denoting collections of units (e.g. corn) have two

plurals, one to denote the whole species, the other individual units.

Thus **شَعِيرٌ** = *barley*, **شَعِيرَاتٌ** = *barley corns*. So we have:—

*Singular.**Plural.*

بَلْمَعٌ *white cherry*.

بَلْمَعَاتٌ rarely 6.

جَدَمَةٌ *stocking*, or **جَدَمٌ** K.

جَدَمَاتٌ and 6 (*odd stockings*).

جَذْمَةٌ *dried pea*.

جَذْمَاتٌ and 6.

دَبِجَةٌ *grain*.

دَبِجَاتٌ (in numbering; e.g. **مِائَتَا دَبِجَاتٍ** *a hundred things*) and 6.

وَذَكٌ *yellow-beard*.

وَذَكَاتٌ and 6.

يَهَبٌ *wheat*, O.S. **يَهَبٌ**.

يَهَبَاتٌ, as O.S. and 6.

سَمِيدَانٌ *bead*, O.S. **سَمِيدَانٌ**.

سَمِيدَاتٌ (O.S. **سَمِيدَاتٌ**) rarely 6.

سَمِيدَانٌ *pea*.

سَمِيدَاتٌ rarely 6.

خِصْمَةٌ *top boot*, or **خِصْمٌ** K.

خِصْمَاتٌ also 6 (*odd boots*).

جَمِصَةٌ *precious stone*.

جَمِصَاتٌ O.S., also 6.

جَذْفَانٌ *a shot (of a gun)*.

جَذْفَاتٌ also 6.

جَمِصَةٌ *raisin*.

جَمِصَاتٌ also 6.

جَمِصَةٌ *eyeglass*.

جَمِصَاتٌ also 6.

كَنْتَاهَةٌ *roasted pea*.

كَنْتَاهَاتٌ also 6.

مُصَبٌّ *bean*.

مُصَبَّاتٌ also 6.

مُصَبَّبٌ *apricot*.

مُصَبَّبَاتٌ also 6.

مُصَبَّبٌ *a shot (of a gun)*.

مُصَبَّبَاتٌ also 6.

شَعِيرَةٌ *barleycorn*, or **شَعِيرَةٌ**

شَعِيرَاتٌ, O.S. **شَعِيرَاتٌ** also 6.

Ash., or **شَعِيرَاتٌ** Ash.; O.S.

شَعِيرَاتٌ.

بُجْبَةٌ U. (**بُجْبَةٌ** K.) *grape* (O.S.

بُجْبَاتٌ U. (**بُجْبَاتٌ** K., O.S.), also 6.

بُجْبَةٌ). In Ash. **بُجْبَةٌ**.

(9) The affixes are often redundant, especially in Al. though not so often as in O.S., as **ܕܝܢܝܐ ܫܡܝܐ** *the Son of him, of God*.

(10) When there is an epithet, the affix is attached to the substantive, as **ܕܝܢܝܐ ܫܡܝܐ** *his wicked father*.

(11) **ܡܕܢܐ** *Lord* (of God only) and **ܡܕܢܐ** *master, landlord*, are not used with affixes. For the latter **ܡܕܢܐ** is used. For the former **ܡܕܢܐ** is not now used (though it is used when = *owner*), but the O.S. **ܡܕܢܐ** lit. *my Lord*, **ܡܕܢܐ** lit. *my Lady*, are retained as titles of bishops and saints, as **ܡܕܢܐ ܫܡܝܐ** *Mar Shimun*, **ܡܕܢܐ ܡܕܢܐ** *St Mary*. For **ܡܕܢܐ** see (14) below.

(12) In Lower Ṭiari they say for *their king* **ܡܕܢܐ**, in Bas **ܡܕܢܐ**. So for all nouns.

(13) From **ܕܝܢܐ** *head man* we have **ܕܝܢܐ** as in § 18, note xiii, and so similar words; and the same hardening of final letters takes place.

(14) The words **ܕܝܢܐ** lit. *my great one* (now usually pronounced with Zqapa), **ܕܝܢܐ** *our great one* (with Pthakha sound) are now treated as any other substantives, and mean *master* and *monk* respectively. They take the first plural, and affixes are added on, but the second Pthakha of **ܕܝܢܐ** is then strengthened to Zqapa. Thus **ܕܝܢܐ** *our master*. But in Al. this is **ܕܝܢܐ**; so **ܕܝܢܐ** Al. *your (pl.) master*. **ܕܝܢܐ** is also used before **ܡܕܢܐ** (the usual vernacular for **ܡܕܢܐ** § 81, b) both in speaking to a priest and in speaking of him. For **ܕܝܢܐ** see § 25 (7).

ܡܕܢܐ *our Lord*, is even more used as a name for Christ than with us: e.g. it is constantly used vocatively; but it has not quite come to be an independent substantive, and does not take affixes.

(15) Demonstrative pronouns and these affixes may be used with the same substantive. Thus **ḡḡḡḡ ḡḡḡ** *this thy world*, O.S. **ḡḡḡ ḡḡḡ**.

ADJECTIVES.

ḡḡḡḡ ḡḡḡ

§ 21. Adjectives are very much more frequent in O.S. than in Hebrew, and more so in N.S. than O.S.; see § 81 for their formation. The periphrasis **ḡḡḡḡ ḡḡḡ** *Holy Spirit*, though used as a proper name, is not in accordance with common N.S. usage, which would say **ḡḡḡḡ ḡḡḡ** when not speaking of the Holy Ghost. So **ḡḡḡḡ ḡḡḡ** *bread of our need* (*our necessary bread*), though used in the Lord's prayer as a well known expression, is not what would naturally now be said.

Feminine of Adjectives and Participles.

General Rule. Change **ḡḡ** of the masculine to **ḡḡ**, as **ḡḡḡ** m., **ḡḡḡ** f. *good*.

Notes. (1) Words of the form **ḡḡḡ** *hard*, make **ḡḡḡ**; **ḡḡḡ** *revealed* **ḡḡḡ**; **ḡḡḡ** *heard* **ḡḡḡ**.

(2) A few other adjectives make feminines in **ḡḡ**, as **ḡḡḡ** *stony*, **ḡḡḡ** *second* (not colloquial), **ḡḡḡ** *small*, Al., **ḡḡḡ** *blessed* (as a title). We have also **ḡḡḡ**.

(3) **ḡḡḡ** U. makes **ḡḡḡ** *other*; **ḡḡḡ** K., O.S. **ḡḡḡ** (second Zlama U. K.); **ḡḡḡ** Al. Tkh. Z. **ḡḡḡ**; the **ḡ** is often silent (so also Sal.), and the Zlama sometimes long, with the first sound. [In Al. there is a fem. pl. as well as the usual masc. pl., viz. **ḡḡḡḡ**. See § 22.]

(9) ܡܝܕܝܬܐ *new* (*khâtha*) makes fem. ܡܝܕܝܬܐ K., ܡܝܕܝܬܐ U. (Pthakha sound). The O.S. fem. ܡܝܕܝܬܐ is now used as a substantive = *the New Testament* (p. 48). In Q. the masculine is ܡܝܕܝܬܐ.

(10) The U. forms of adjectives from ܡܝܬ verbs, like ܡܝܬܐ *cold*, drop ܡ; thus ܡܝܬܐ. So ܡܝܬܐ, ܡܝܬܐ *small*; ܡܝܬܐ, ܡܝܬܐ *hot*, ܡܝܬܐ, ܡܝܬܐ *bitter*, ܡܝܬܐ, ܡܝܬܐ *thinned out* (as trees), ܡܝܬܐ, ܡܝܬܐ *wet*. So also ܡܝܬܐ, ܡܝܬܐ *cool*. In K. Al. we have ܡܝܬܐ, ܡܝܬܐ, and so on, as O.S.; and ܡܝܬܐ, ܡܝܬܐ. See § 81 (5).

(11) ܡܝܬܐ Al. *sweet* [elsewhere ܡܝܬܐ] drops ܡ: ܡܝܬܐ.

§ 22. *Plurals of Adjectives and Participles.*

Both masculines and feminines are alike in the plural, which is of the first form; thus ܡܝܬܐ ܡܝܬܐ (ܡܝܬܐ K.) *good women*. But the adjectives mentioned in § 22 (7) are not inflected; foreign adjectives are usually not inflected, though we may say ܡܝܬܐ ܡܝܬܐ *dear*, from ܡܝܬܐ. Those however which end in ܡܝܬܐ as ܡܝܬܐ *new*, do often take the first plural, though they do not take ܡܝܬܐ in the fem. sing. Siami is written on plural adjectives, not on participles unless used as epithets.

The present participle of both conjugations follows the following models: ܡܝܬܐ : ܡܝܬܐ (O.S. ܡܝܬܐ); ܡܝܬܐ : ܡܝܬܐ (O.S. ܡܝܬܐ). The past participle, absolute state, is similar in K.: ܡܝܬܐ : ܡܝܬܐ (O.S. ܡܝܬܐ); ܡܝܬܐ, ܡܝܬܐ (O.S. ܡܝܬܐ). For the U. anomalous plural see § 50.

§ 23. *Position of Adjectives.* The Syriac adjective when used as an epithet comes after its substantive, as ܡܝܬܐ ܡܝܬܐ *a large house*.

Exceptions. (1) **ܦܩܒ** *good* usually; and rarely other monosyllables.

(2) Numerals: **ܐܢܬܐ ܒܝܬܐ** *one man*. (In O.S. often after the noun.)

(3) Titles, as **ܡܪܝܬܐ ܩܕܝܫܐ ܡܪܝܬܐ** *the Reverend Priest Moses*; **ܡܠܝܬܐ ܩܕܝܫܐ** *Blessed Paul*. [But **ܡܠܝܬܐ ܬܠܝܬܐ** *the Apostle John*. A few names are seldom used except with a title added: as **ܦܬܪܐ** *Eli the priest*, **ܡܠܝܬܐ ܡܠܝܬܐ** *David the King*, **ܡܠܝܬܐ ܡܠܝܬܐ** *John the Baptist*.]

(4) The words **ܕܝܬܐ** *many*¹, § 25 (7); **ܦܕܝܬܐ** *a certain* (when an adjective this is both m. and f., **ܦܕܝܬܐ** is a substantive only = *So* and *So*, f. § 17); **ܕܠܐ** *all*; **ܕܝܬܐ**² *a few*, **ܕܝܬܐ** U. = **ܕܝܬܐ** K. *no, any*, **ܕܝܬܐ**¹ *more* (usually: also a substantive); **ܕܝܬܐ**² *some*, and compounds of **ܕܝܬܐ** § 28 (9); **ܕܝܬܐ** or **ܕܝܬܐ** or **ܕܝܬܐ** *such*, when thus used:—**ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *such a man* (also without **ܕܝܬܐ**).

(5) Occasionally when the adjective is emphatic.

(6) All adjective pronouns. Thus O.S. **ܕܝܬܐ ܕܝܬܐ** = N.S. **ܕܝܬܐ ܕܝܬܐ** *this man*.

(7) The words **ܕܝܬܐ** U., O.S. = **ܕܝܬܐ** K. = **ܕܝܬܐ** K. *the late* (sometimes); as **ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *the late Deacon Audishu*. So **ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *Solomon of blessed memory*, lit. *remembered for good*.

When the adjective is a predicate it comes between the subject and the substantive verb if affirmative; but it follows a negative verb: as **ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *that man is a Syrian*; but **ܕܝܬܐ ܕܝܬܐ** *he is not a Syrian*.

¹ These rarely follow the noun.

² Pthakha sound.

§ 24. *Comparison.* Comparatives are thus formed: **ܕܗܝܬ ܥܝܠܐ** (K. Al.) *better*: **ܕܗܝܬ ܥܝܠܐ ܡܝܢ**, or more rarely, **ܕܗܝܬ ܥܝܠܐ ܡܝܢ ܕܗܝܬ**, *better than me*, **ܕܗܝܬ ܥܝܠܐ ܡܝܢ ܕܗܝܬ ܡܝܢ ܡܝܢ** *more watery*. A comparative with a verb is expressed by **ܕܗܝܬ**. Thus **ܕܗܝܬ ܥܝܠܐ ܡܝܢ ܕܗܝܬ ܡܝܢ ܡܝܢ** *he is better than you think*, **ܕܗܝܬ ܥܝܠܐ ܡܝܢ ܕܗܝܬ ܡܝܢ ܡܝܢ** *I would rather go than stay here*.

More as a substantive is expressed by **ܕܗܝܬ ܥܝܠܐ** or **ܕܗܝܬ ܥܝܠܐ** (this also means *especially*) or, especially in K., by **ܕܗܝܬ** or **ܕܗܝܬ** alone.

A Syriac adjective has not only a positive, but also a comparative and a superlative sense, as seen in the examples given above and below; and it also expresses the idea of *too*. Thus **ܕܗܝܬ ܥܝܠܐ** may mean *good, better, best, or too good*, according to the context. The last sense may be expressed, though not commonly, by **ܕܗܝܬ ܥܝܠܐ ܡܝܢ ܕܗܝܬ**, lit. *better than is right*.

Superlatives may be expressed thus: **ܕܗܝܬ ܥܝܠܐ ܡܝܢ ܕܗܝܬ ܥܝܠܐ**, or **ܕܗܝܬ ܥܝܠܐ**, or **ܕܗܝܬ ܥܝܠܐ** etc., *the best man*, lit., *a man better than all of them*; or by the simple adjective, as **ܕܗܝܬ ܥܝܠܐ ܡܝܢ ܕܗܝܬ** *which is best?*; or by prefixing **ܕܗܝܬ** *very*, or a similar particle to the adjective.

§ 25. *Miscellaneous notes on Adjectives.*

(1) Adjectives are frequently used as substantives, as **ܕܗܝܬ ܥܝܠܐ** *that evil one*; and occasionally participles, as **ܕܗܝܬ ܥܝܠܐ** U. *a writing*.

(2) **ܕܗܝܬ** standing alone means *every*, **ܕܗܝܬ ܥܝܠܐ** *whenever*, lit. *every time*, **ܕܗܝܬ ܥܝܠܐ** *each man*; see § 15. With pronominal affixes it denotes *the whole* or *all*, as **ܕܗܝܬ ܥܝܠܐ** *the whole house, all the house*, **ܕܗܝܬ ܥܝܠܐ** *all the houses*. So **ܕܗܝܬ ܥܝܠܐ** *we all, all of us*, **ܕܗܝܬ ܥܝܠܐ** (or **ܕܗܝܬ ܥܝܠܐ**) *all this house*, **ܕܗܝܬ ܥܝܠܐ** *all the*

broken-hearted = O.S. ܕܕ ܕܕܝܬܝܬܐ ܕܕ. [ܕܕ always takes the affixes ܐܬܐ, ܐܬܐ for 3 pers. sing., and almost always ܐܬܐܢ for 3 pers. pl.] We have also ܕܕܠܘܬܐܢ *all of us* (*kuluntan*), by a false analogy; cf. ܕܕܠܘܬܐܢ in § 28. So for the other persons. ܕܕ is never used without affixes, as sometimes in O.S., before a plural or collective noun, e.g. ܕܕܕܝܬܝܬܐ O.S. *all the creatures*; in N.S. we must put ܕܕܝܬܝܬܐ. We may put the personal pronouns absolutely, thus: ܕܕܝܬܝܬܐ *all of them*. For ܕܕ, ܕܕܝܬܐ in Al. Z. K., see § 15.

(3) *Articles*. As a rule the definite article is not expressed in Syriac. But if necessary for distinctness, the demonstrative pronouns ܐܬܐ, ܐܬܐ, ܐܬܐ are used. So in O.S. ܐܬܐ ܕܕܝܬܝܬܐ ܕܕܝܬܝܬܐ *the Word of God*, Rev. xix. 13. For the indefinite article the Syrians use ܕܕ m., ܕܕܝܬܐ f. *one* (U. f. often ܕܕܝܬܐ; in Ti. and J. ܕܕ is often silent), see § 26; but they often omit it. In O.S. it is omitted unless emphatic and = *a certain*, as ܕܕܝܬܐ ܕܕܝܬܐ *a certain man*, St John iii. 1; ܕܕܝܬܐ ܕܕܝܬܐ *a certain widow*, St Luke xxi. 2. In N.S. ܕܕ renders *a certain* in this sense; but when it means *a particular person* we must say ܕܕܝܬܐ (O.S. ܕܕܝܬܐ).

Very rarely ܕܕܝܬܐ after a noun is an indef. article, as ܕܕܝܬܐ ܕܕܝܬܐ *a book* (some sort of a book) § 93. In O.S. ܕܕܝܬܐ ܕܕܝܬܐ = *a few men*, Nöld. § 125.

(4) *Adjectives* are often formed, as in O.S., by repeating nouns; as ܕܕܝܬܐ ܕܕܝܬܐ *particoloured*, lit. *colours colours*; ܕܕܝܬܐ ܕܕܝܬܐ *zigzag*, lit. *twists twists*; ܕܕܝܬܐ ܕܕܝܬܐ *various*, lit. *kinds kinds*, O.S. ܕܕܝܬܐ. This last may also be expressed by ܕܕܝܬܐ U., or ܕܕܝܬܐ K., (O.S. ܕܕܝܬܐ), St Mark i. 34. We may also repeat adjectives, as ܕܕܝܬܐ ܕܕܝܬܐ *in small pieces*. Cf. § 28 (4) for distributive

numerals; and § 67 (7) for adverbs thus repeated. So also **דָּמָד דֹּמָד** *high, low = uneven, up and down*.

(5) *Blessed is* = **לֵבֶרֶבֶר** if followed by a noun. If pronouns follow we have the forms **לֵבֶרֶבֶר** or **לֵבֶרֶבֶר** U. *blessed is he*. So for the other affixes; the 3 pl. is **לֵבֶרֶבֶר** K. Al.; or **לֵבֶרֶבֶר** U. In O.S. **לֵבֶרֶבֶר לֵבֶרֶבֶר** *blessed is the man*, **לֵבֶרֶבֶר** *blessed art thou*. We have also in N.S. **לֵבֶרֶבֶר** etc.

(6) Compound adjectives are frequently formed by a noun and participle, as **לֵבֶרֶבֶר לֵבֶרֶבֶר** *a bow-legged man*; these are indeclinable. See § 14.

(7) **דָּמָד** *many*, in U. Q. Sal. Gaw. and sometimes K. is indeclinable and precedes the noun. In K. Al. it is usually **דָּמָד** (in Al. also, as O.S. = *great*), which may follow the noun, and takes the first plural. As a subst. = *much* it is used with Zqapa almost everywhere. We have **דָּמָד לֵבֶרֶבֶר** Al. = **דָּמָד לֵבֶרֶבֶר** U. = **דָּמָד לֵבֶרֶבֶר** O.S. In U. K. **דָּמָד לֵבֶרֶבֶר** = *many of them*. **דָּמָד** is also colloquially used in U. **דָּמָד** in Q. (first Zlama). In Al. **דָּמָד** = *many*, but **דָּמָד** = **דָּמָד** U. K. *great*. For the adverb see § 67.

(8) *The same* is expressed if not emphatic by a simple demonstrative pronoun, but if emphatic by **לֵבֶרֶבֶר** m., **לֵבֶרֶבֶר** f., lit. *just that*; pl. **לֵבֶרֶבֶר**. O.S. **לֵבֶרֶבֶר** or **לֵבֶרֶבֶר**. So **לֵבֶרֶבֶר** *at the same place*, **לֵבֶרֶבֶר** *at the same place where*, **לֵבֶרֶבֶר** *at the same time that* etc. So also **לֵבֶרֶבֶר** U. *the very same*.

§ 26. Numerals. ܡܚܕܐ ܡܚܕܐ.

No.	In letters.	Masculine.	Feminine.
1	ܐ	ܡܚܕܐ	ܡܚܕܐ (usually ܡܚܕܐ in U.). In Ti. J. ܡ often silent.
2	ܒ	ܡܚܕܐ	ܡܚܕܐ K., rarely ܡܚܕܐ K., ܡܚܕܐ Al.
3	ܓ	ܡܚܕܐ K. Al., ܡܚܕܐ U., ܡܚܕܐ Z.	ܡܚܕܐ K., ܡܚܕܐ U., ܡܚܕܐ Q.
4	ܕ	ܡܚܕܐ	ܡܚܕܐ U. (ܕ). ܡܚܕܐ K. Al. (<i>arbé</i> or <i>arbi</i>).
5	ܫ	ܡܚܕܐ	ܡܚܕܐ K.
6	ܫ	ܡܚܕܐ	ܡܚܕܐ K.
7	ܫ	ܡܚܕܐ (<i>shōwa</i> U.K., but <i>shō'a</i> Ti. Z.).	ܡܚܕܐ Ti. Ash. Sh., ܡܚܕܐ Tkh. (both ܫ).
8	ܫ	ܡܚܕܐ	ܡܚܕܐ K., ܡܚܕܐ Sh.
9	ܫ	ܡܚܕܐ ¹ Ti. Sh., ܡܚܕܐ ¹ (ܡܚܕܐ) U. Sal. Tkh., ܡܚܕܐ Al., ܡܚܕܐ Ash.	ܡܚܕܐ Ti., ܡܚܕܐ Tkh., ܡܚܕܐ Sh., ܡܚܕܐ Al.
10	ܫ	ܡܚܕܐ	ܡܚܕܐ K.

[In U. Z. the masculines and feminines are alike unless otherwise marked: also in the following numbers there is only one form for both. In Sal. Q. Gaw. J. the feminine forms are used, but in Sal. often with masculine nouns.]

¹ The pronunciation of these differs in the modification or non-modification of the Zlama sound, § 6.

No.	In letters.	
11	𐰇	𐰇𐰏𐰣𐰚 (khâdessar); 𐰇𐰏𐰣𐰚 Q. Sal.
12	𐰇𐰏	𐰇𐰏𐰣𐰚; 𐰇𐰏𐰣𐰚 Q. 𐰇𐰏𐰣𐰚 Sal.
13	𐰇𐰏𐰣	𐰇𐰏𐰣𐰚. In these numbers to 19 incl. Pthakha is like Zqapa in U., not K.
14	𐰇𐰏𐰣𐰚	𐰇𐰏𐰣𐰚𐰚 (𐰚).
15	𐰇𐰏𐰣𐰚𐰚	𐰇𐰏𐰣𐰚𐰚.
16	𐰇𐰏𐰣𐰚𐰚𐰚	𐰇𐰏𐰣𐰚𐰚𐰚.
17	𐰇𐰏𐰣𐰚𐰚𐰚	𐰇𐰏𐰣𐰚𐰚 U. Tkh. (shô-wâsar); 𐰇𐰏𐰣𐰚𐰚𐰚 (𐰚) Ti. Tkh. Sh. Ash.
18	𐰇𐰏𐰣𐰚𐰚𐰚	𐰇𐰏𐰣𐰚𐰚; 𐰇𐰏𐰣𐰚𐰚 Ti. Ash.
19	𐰇𐰏𐰣𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚𐰚 Ti. Sh. Ash. 𐰇𐰏𐰣𐰚𐰚 U. Tkh. 𐰇𐰏𐰣𐰚 Al.
20	𐰇𐰏𐰣𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚.
21	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚𐰚 K. MB. 𐰇𐰏𐰣𐰚 U. 𐰇𐰏𐰣𐰚𐰚 Al. [f. 𐰇𐰏𐰣𐰚].
30	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚 K. MB. Sh. 𐰇𐰏𐰣𐰚 (tlayi) U. J. 𐰇𐰏𐰣𐰚 Q.
40	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚𐰚; 𐰇𐰏𐰣𐰚 Sal.
50	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚.
60	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚.
70	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚 (usually shô-wi, but shô'i Ti. Z.).
80	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚 U. Tkh. Ash. 𐰇𐰏𐰣𐰚 Ti. Ash. (second Zlama sound).
90	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚 Ti. Ash. Sal. 𐰇𐰏𐰣𐰚 U. Tkh. Sh. 𐰇𐰏𐰣𐰚 Al.
100	𐰇𐰏𐰣𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚	𐰇𐰏𐰣𐰚, rarely 𐰇𐰏𐰣𐰚.

(4) **ṡṡṡ** is a fem. substantive (but apparently masc. in Al.; see above) making plural **ṡṡṡ** when not used, as in the table, for 200, 300 etc. The form **ṡṡ** is used in forming the numbers 200 etc., and in the phrase **ṡṡ ṡṡ ṡṡ** *in peace, a hundred peaces*, sc. *you have come (you are very welcome)*.

(5) The O.S. definite state **ṡṡṡ**, whose plural is **ṡṡṡṡ** (or **ṡṡ**), appears in **ṡṡṡ** *village* (rare in O.S. but so spelt), i.e. *a hundred houses*. This accounts for the colloquial pronunciation in U. of the plural, where both Taus drop, *mâ-wâi*. (The usual O.S. word is **ṡṡṡ**, not used in N.S.)

(6) The other numbers form plurals regularly, as **ṡṡṡ** *sevens*, **ṡṡṡ** *nineties*. Thus *three times five* can be expressed by **ṡṡṡ** or by **ṡṡṡ ṡṡṡ ṡṡṡ**. [Distinguish **ṡṡṡ** and **ṡṡṡ** of which the pronunciation is different, § 5 (4).]

(7) For 10,000 **ṡṡṡ ṡṡṡ** is commonly used. If **ṡṡ** is used the plural is **ṡṡṡ** or **ṡṡṡṡ**. But this is not colloquial. After **ṡṡ** etc. a **ṡ** is placed before a noun: not after **ṡṡṡ**, **ṡṡṡ** or their plurals when a plural noun follows, as **ṡṡṡ ṡṡṡ** *a hundred men*; but we may say **ṡṡṡ ṡṡṡ ṡṡṡ** *two thousand of the people*.

(8) In putting letters for numbers the dots and strokes for 500 etc. are often omitted. 1889 is written **ṡṡṡ**, and the year is called **ṡṡṡ** *appat*. So for other years.

§ 27. *Ordinals* are expressed by prefixing **ṡ** to the cardinals, as **ṡṡṡ** *fifth*. This was also common in O.S. They may stand without a substantive, thus: **ṡṡṡ ṡṡṡ** (ṡṡṡ ṡṡṡ O.S.) *the second one*. The O.S. ordinals are used for fractions up to tenths. Thus:

ܦܕܡܢܐ (fem. ܦܕܡܢܐ) *half* (or ܦܕܡܢܐ). ܦܕܡܢܐ *seventh*.

ܦܕܡܢܐ *third*.

ܦܕܡܢܐ *eighth*.

ܦܕܡܢܐ *fourth*.

ܦܕܡܢܐ *ninth*.

ܦܕܡܢܐ *fifth*.

ܦܕܡܢܐ *tenth*.

ܦܕܡܢܐ *sixth*.

These are not common in the colloquial speech.

Higher fractions are expressed by ܦ, as also are the above. Thus:

$\frac{2}{3}$ = ܦܕܡܢܐ ܦܕܡܢܐ or ܦܕܡܢܐ ܦܕܡܢܐ (ܦ K.).

$\frac{5}{12}$ = ܦܕܡܢܐ ܦܕܡܢܐ ܦܕܡܢܐ.

The O.S. ܦܕܡܢܐ *first*, becomes ܦܕܡܢܐ (rarely ܦܕܡܢܐ) in N.S.

Fractions may also be expressed by ܦ (so O.S.), as ܦܕܡܢܐ *one-half*. The other O.S. fractional forms such as ܦܕܡܢܐ *a third*, are now almost if not quite obsolete. But ܦܕܡܢܐ is used for *decimals*. ܦܕܡܢܐ *tithes* (so O.S.) is used colloquially.

ܦܕܡܢܐ (O.S. ܦܕܡܢܐ) is a substantive taking the first and fifth plurals. Before substantives it takes affixes, and also usually when standing by itself. In U. no difference is made between the genders, and ܦܕܡܢܐ is used for both; while in K. a difference is made. Thus:—
ܦܕܡܢܐ ܦܕܡܢܐ *half the bread*; ܦܕܡܢܐ ܦܕܡܢܐ U. = ܦܕܡܢܐ ܦܕܡܢܐ K. *half an hour*; ܦܕܡܢܐ ܦܕܡܢܐ U. = ܦܕܡܢܐ ܦܕܡܢܐ K. masc. = $2\frac{1}{2}$; ܦܕܡܢܐ ܦܕܡܢܐ U. = ܦܕܡܢܐ ܦܕܡܢܐ K. *an hour and a half*; ܦܕܡܢܐ ܦܕܡܢܐ U. = ܦܕܡܢܐ ܦܕܡܢܐ $3\frac{1}{2}$ *years*; and so on. After nouns ending in ܦܕܡܢܐ, ܦ is inserted in U. as well as K.: and makes a diphthong. Thus ܦܕܡܢܐ ܦܕܡܢܐ *haftopelgi* (in K. ܦܕܡܢܐ) = *a hafta and a half* [1 hafta = 4 lbs. avoirdupois approximately]. ܦܕܡܢܐ = *by halves*, § 67; ܦܕܡܢܐ ܦܕܡܢܐ = *half dead*; ܦܕܡܢܐ = *a quarter*.

§ 28. *Various notes on Numerals.*

(1) *Both of them, all three of them, etc., are expressed thus :—*

2. ၵၵၵၵၵ U. Tkh. Al. ၵၵၵၵၵၵ U. (both ၵ K.). ၵၵၵၵၵၵၵ K. Al. ၵၵၵၵၵၵ Ash. Al. ၵၵၵၵၵၵ Ti. ၵၵၵၵၵၵ Al. ၵၵၵၵၵၵ Sal. Sp. Al. ၵၵၵၵၵၵ Ash. (fem.). ၵၵၵၵၵၵ MB.

3. ၵၵၵၵၵၵ U. Q. Sal. ၵၵၵၵၵ Sal. ၵၵၵၵၵ U. ၵၵၵၵၵ K. (ၵ Al. Ash.). ၵၵၵၵၵ U. ၵၵၵၵၵ MB. [ၵ = ၵ, see § 123.]

4. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

5. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵ Ash.

6. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵ Ash.

7. ၵၵၵၵၵၵၵ (shô-wunté) U., or ၵၵၵၵၵၵၵ K. (ၵ Al.) ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

8. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (Al. ၵ). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Ash.

9. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ Tkh. (ၵ Ti.). ၵၵၵၵၵၵၵ MB. ၵၵၵၵၵၵၵ Al. ၵၵၵၵၵၵၵ Al. ၵၵၵၵၵၵၵ Ash.

10. ၵၵၵၵၵၵၵ U. ၵၵၵၵၵၵၵ K. (ၵ Al.). ၵၵၵၵၵၵၵ Ash.

We also have, though rarely, for *all eleven of them*, in U. ၵၵၵၵၵၵၵၵ, in Sal. Q. ၵၵၵၵၵၵၵၵ, in Ti. ၵၵၵၵၵၵၵၵ, and so for the other numbers to 19 inclusive.

For ܠܫܡܢܐܢܝܐ see § 25 (2).

The other plural affixes may be used with any of the above; thus :
ܠܫܡܢܐܢܝܐ *all ten of us*, ܠܫܡܢܐܢܝܐܝܝܐ *all six of you*.

With nouns we have ܠܫܡܢܐܢܝܐ *both days*, (but with ܕ before ܐܝܬܐ or ܐܝܬܝܐ, as ܐܝܬܐ ܠܫܡܢܐܢܝܐ *both of those days*).

(2) *Once, twice, thrice* etc. are expressed by the substantive ܠܫܡܢܐܢܝܐ *time*. In the singular ܐ is often silent; in the plural ܠܫܡܢܐܢܝܐ it sometimes has a ܠ sound, but often is like ܝ (gâ-yi or gâ-i). Plural in Al. ܠܫܡܢܐܢܝܐ. Thus ܠܫܡܢܐܢܝܐ *once* (U. ܠܫܡܢܐܢܝܐ). ܠܫܡܢܐܢܝܐ U. (ܠܫܡܢܐܢܝܐ K.) *twice*. ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ K. (U. ܠܫܡܢܐܢܝܐ .. ܠܫܡܢܐܢܝܐ) *once every two years*.

The following may be used instead of ܠܫܡܢܐܢܝܐ : ܠܫܡܢܐܢܝܐ f. U. *journey*, ܠܫܡܢܐܢܝܐ K. *load*, ܠܫܡܢܐܢܝܐ f. *foot*, ܠܫܡܢܐܢܝܐ f. K. *breath*, ܠܫܡܢܐܢܝܐ m. K., O.S. *span*. All take the first plural in this sense. But ܠܫܡܢܐܢܝܐ is only used when motion is implied : as ܠܫܡܢܐܢܝܐ (ܠܫܡܢܐܢܝܐ) ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ *he came twice*. Not so ܠܫܡܢܐܢܝܐ, which is constantly used thus : ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ *this time*, ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ *that time, then*, § 67.

(3) *Twofold, threefold* etc., are ܠܫܡܢܐܢܝܐ, ܠܫܡܢܐܢܝܐ etc. Also without ܠ, and with ܠ, as .. ܠܫܡܢܐܢܝܐ *fivefold more than*.

(4) *Distributives* are expressed by repeating the numeral, as ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ *five each* : ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ *one each*, or *one at a time*, which we may also render ܠܫܡܢܐܢܝܐ. Notice ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ *a man went from each house* (not ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ as Stoddard. St. also gives ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ ܠܫܡܢܐܢܝܐ *for each boy has a pen*, but it means *the boy has a pen*).

(7) The numeral ܡܢܝܢ prefixed to another makes the second a *quasi-substantive*, as ܡܢܝܢ ܝܚܡܕܐ ܕܢܬܐܝܬܐ *ten men*. The verb of which this is the subject is plural. In Al. ܡܢܝܢ is used to intensify ܡܚܕܐ, as ܡܚܕܐ ܡܢܝܢ ܡܚܕܐ ܕܡܚܕܐ (or ܡܚܕܐ) *how much more precious* = ܡܚܕܐ ܡܚܕܐ ܡܚܕܐ U.

(8) Notice the following constructions: ܕܐܠܗܐ ܡܢܝܢ ܕܡܚܕܐ *not so great as I thought*, ܕܐܠܗܐ ܡܢܝܢ ܕܡܚܕܐ ܕܡܚܕܐ (or better ܕܡܚܕܐ ܕܡܚܕܐ) *not half as great as I thought*.

(9) Compounds of ܡܢܝܢ, mostly accented on that syllable.

ܡܢܝܢ ܡܢܝܢ Z. *for a while* = ܡܢܝܢ ܡܢܝܢ K. = ܡܢܝܢ ܡܢܝܢ K.

ܡܢܝܢ ܡܢܝܢ *a slight*....This and all the following take a noun without ܕ.

ܡܢܝܢ ܡܢܝܢ *a certain amount of*.

ܡܢܝܢ ܡܢܝܢ U. *several, a good deal of* = ܡܢܝܢ ܡܢܝܢ K.

ܡܢܝܢ U. K. *few, a little*, Pthakha sound (dim. ܡܢܝܢ ܡܢܝܢ) = ܡܢܝܢ ܡܢܝܢ Ti. (dim. ܡܢܝܢ ܡܢܝܢ Ti.) = ܡܢܝܢ ܡܢܝܢ U. = ܡܢܝܢ ܡܢܝܢ Ti. = ܡܢܝܢ ܡܢܝܢ K. (in Jilu *khénawa*) = ܡܢܝܢ Az. Al. = ܡܢܝܢ Ash., see § 67.

ܡܢܝܢ ܡܢܝܢ *some (khākma)* = ܡܢܝܢ ܡܢܝܢ Ti.

The above precede the noun, but ܡܢܝܢ ܡܢܝܢ *such and such* (almost *khā'cha*) follows it (= ܡܢܝܢ ܡܢܝܢ?). It usually refers to numbers and is the complement of ܡܢܝܢ *so and so, a certain*. It is often doubled, as ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ *such and such a verse*. So ܡܢܝܢ ܡܢܝܢ *one such as this*, ܡܢܝܢ ܡܢܝܢ *twice as much*, etc., or with ܡܢܝܢ or ܡܢܝܢ for ܡܢܝܢ; a subst. or adj. often follows immediately.

(10) For reckoning sums of money, weights, etc., which are just under a round number, subtraction is very commonly employed. Thus 1 *gran* 19 *shahis* is usually **ܐܬܬܐ ܩܪܢܐ ܬܝܬܝܬܐ ܫܬܝܬܐ ܫܬܝܬܐ** *two grans, one shahi less*. In compound sums the noun following the numeral is usually made singular.

(11) For the *twelve Apostles* the noun **ܬܠܬܝܬܐ ܥܠܡܝܬܐ** is sometimes used as in O.S. In O.S. we also have **ܬܠܬܝܬܐ** *a tenth*, not in N.S.

(12) *Months*, in the Syrian order :

October **ܬܠܬܝܬܐ ܩܪܢܐ** (ܬܠܬܝܬܐ) (O.S. **ܬܠܬܝܬܐ** O.S.

ܬܠܬܝܬܐ). See page 43. April **ܬܠܬܝܬܐ** O.S.

November **ܬܠܬܝܬܐ ܩܪܢܐ** (O.S. **ܬܠܬܝܬܐ** U. **ܬܠܬܝܬܐ** K., O.S.

ܬܠܬܝܬܐ). June **ܬܠܬܝܬܐ** O.S.

December **ܬܠܬܝܬܐ ܩܪܢܐ** (O.S. **ܬܠܬܝܬܐ** O.S.

January **ܬܠܬܝܬܐ ܩܪܢܐ** (O.S. **ܬܠܬܝܬܐ** Kurd. (O.S. **ܬܠܬܝܬܐ**).

[**ܬܠܬܝܬܐ** = Dec. and Jan.]

September **ܬܠܬܝܬܐ**, rarely **ܬܠܬܝܬܐ**

February **ܬܠܬܝܬܐ** (O.S. **ܬܠܬܝܬܐ**) as O.S. (Nun from Kurdish.)

(13) *The clock*. **ܬܠܬܝܬܐ ܩܪܢܐ ܬܠܬܝܬܐ** *what o'clock is it?*, **ܬܠܬܝܬܐ ܩܪܢܐ** *one o'clock*, **ܬܠܬܝܬܐ ܩܪܢܐ** *seven o'clock*, **ܬܠܬܝܬܐ ܩܪܢܐ** *twelve hours*, **ܬܠܬܝܬܐ ܩܪܢܐ** (ܬܠܬܝܬܐ Ti. Al.) *noon*, **ܬܠܬܝܬܐ ܩܪܢܐ** U. (ܬܠܬܝܬܐ K.) *midnight*, **ܬܠܬܝܬܐ ܩܪܢܐ** U. (ܬܠܬܝܬܐ K.) *half past seven*, **ܬܠܬܝܬܐ ܩܪܢܐ ܬܠܬܝܬܐ ܩܪܢܐ** *five minutes to seven* (lit. *five minutes remain for seven o'clock*), **ܬܠܬܝܬܐ ܩܪܢܐ ܬܠܬܝܬܐ ܩܪܢܐ** *five minutes past seven* (lit. *five minutes are past from seven o'clock*).

(14) Measures are often rendered thus : **ܬܠܬܝܬܐ ܩܪܢܐ ܬܠܬܝܬܐ** *a road two farsakhs* (7 miles) *long* (lit. *its length*); or we might say **ܬܠܬܝܬܐ ܩܪܢܐ** *long*, here.

VERBS.

ܡܬܬܐ or ܡܬܐ

§ 29. *The Substantive Verb.* ܡܬܬܐܝܢܐ ܡܬܐ.

The forms without distinctive letters are used almost universally.

Present tense. He is, etc.

Sing. 3 m. ܡܬܐ: ܡܬܐܝܢܐ U.

f. ܡܬܐ: ܡܬܐܝܢܐ U.

2 m. ܡܬܐ (ܐ Tkh.): ܡܬܐܝܢܐ U. (ܐ Tkh.): ܡܬܐܝܢܐ (ܐ) Tkh.

f. ܡܬܐ (ܐ Tkh.): ܡܬܐܝܢܐ U. (ܐ Tkh.): ܡܬܐܝܢܐ (ܐ) Tkh.

1 m. ܡܬܐ: ܡܬܐܝܢܐ K.: ܡܬܐܝܢܐ K.: ܡܬܐܝܢܐ K.

f. ܡܬܐ: ܡܬܐܝܢܐ K.: ܡܬܐܝܢܐ Ash.

Plur. 3 m. f. ܡܬܐ U. Q. Sal. Sp.: ܡܬܐ Tkh.: ܡܬܐܝܢܐ Tkh. Ti. J. Al.

Ash.: ܡܬܐܝܢܐ Al.: ܡܬܐܝܢܐ J.

2 m. f. ܡܬܐ U. K. (ܐ Tkh.): ܡܬܐ Ti.: ܡܬܐܝܢܐ Bo.:

ܡܬܐܝܢܐ Al.; or with pronoun, ܡܬܐܝܢܐ ܡܬܐܝܢܐ Ti.

1 m. f. ܡܬܐ (ܐܡܝܬܐ): ܡܬܐ (ܐܡܝܬܐ) U.: ܡܬܐܝܢܐ Tkh. (ܐܡܝܬܐ):

ܡܬܐܝܢܐ Ti. Al. Ash.: ܡܬܐܝܢܐ Ti.

Imperfect. He was, etc.

Sing. 3 m. ܡܬܐܝܢܐ U. Q. Sal.¹: ܡܬܐܝܢܐ ܡܬܐܝܢܐ K. Al. Sh. MB.

f. ܡܬܐܝܢܐ U. Q. Sal.¹: ܡܬܐܝܢܐ ܡܬܐܝܢܐ K. Al. Sh. MB.

¹ Usually spelt by error in the printed books ܡܬܐܝܢܐ. Thus ܡܬܐܝܢܐ ܡܬܐܝܢܐ: ܡܬܐܝܢܐ ܡܬܐܝܢܐ. It is never thus pronounced, and should be ܡܬܐܝܢܐ ܡܬܐܝܢܐ biprâqé wâ, and ܡܬܐܝܢܐ ܡܬܐܝܢܐ priqé wâ. See Note 2 below.

2 m. ງ້ອ່ ັ ັ (ḥ Tkh.): ງ້ອ່ ັ ັ ັ Ash.

f. ງ້ອ່ ັ ັ (ḥ Tkh.): ງ້ອ່ ັ ັ ັ Ash.

1 m. ງ້ອ່ ັ ັ: ງ້ອ່ ັ ັ Ash.

f. ງ້ອ່ ັ ັ: ງ້ອ່ ັ ັ Ash.

Plur. 3 m. f. ອ້ອ່ ັ (î-wâ nearly) U. Q. Sal.: ອ້ອ່ ັ ັ (Zlama second sound) K.: ອ້ອ່ ັ ອ້ອ່ ັ Al.

2 m. f. ງ້ອ່ ັ ັ (ḥ Tkh.): ງ້ອ່ ັ ັ K. (ḥ Tkh.): ງ້ອ່ ັ ັ ັ Ash.

1 m. f. ງ້ອ່ ັ ັ: ງ້ອ່ ັ ັ Ti. Ash. Al.

Notes. (1) For the terminations of these forms see on the regular verb, § 32 (1). The ອ is clearly part of ງ້ອ່ to be, as seen by the variations (see under ງ verbs, § 42, also § 46); the ັ has been thought to be a corruption of ັ there is (whose ັ often falls, see below); and sometimes the verb is written ງ້ອ່ etc., but this somewhat interferes with the ັ becoming diphthongal as in Note 2. The third person seems to be for ງ້ ັ: ງ້ ັ: ັ ັ. The forms ັ, ັ are perhaps for ັ ັ: ັ ັ. Cf. Az. ັ, thou art: ງ້, he is: ງ້, she is: ັ, they are, see Appendix 1.

(2) The point under the Yudh is omitted if a vowel sound precedes, with or without ັ, but not after ອ. The ັ is not then silent, but forms a diphthong with the preceding vowel. Thus ັ ັ I am a friend (dôst îwin), but ັ ັ I am (ânéwin). But the accent remains as if the two words did not coalesce. After ັ the point is retained; also, in U. in ັ (but not in K.) as ັ ັ pyâshâtûn,

ye are remaining, U. (*pyâshétun* K.). In Al. Z. Bo. Sal. the point is frequently omitted even after a consonant.

(3) If the preceding word ends in a silent consonant, the point is usually retained, as **ܐܡܝܢ ܐܝܢܐ** *we are one*: but see § 26 (2).

(4) Note that in Ashitha the Yudh appears in the present, but not, except in 1 pl., in the imperfect.

(5) In poetry, or for emphasis, we may have **ܐܢܐ ܐܝܢܐ** (*ânâ îwin*); and conversely we may omit the Khwaṣa after a consonant in similar cases. But this is uncommon except in Al. Z. Bo. Sal.

(6) As the terminations of **ܐܢܐ** etc. contain the personal pronouns, it is unnecessary, except for emphasis or distinction, to repeat these.

(7) The following examples explain the usage:—**ܐܢܐ** *I am*, **ܐܢܐ ܐܢܐ** *thou (f.) art*, **ܐܡܝܢ ܐܝܢܐ** *we are*, **ܐܢܐ ܐܢܐ** *he is*, **ܐܢܐ ܐܢܐ** *she is*, **ܐܢܐ ܐܢܐ** *he was*, **ܐܢܐ ܐܢܐ** *she was*, **ܐܢܐ ܐܢܐ** *they were*. The **ܐ** of the 3rd pers. imperfect is never omitted except in the K. and Al. forms.

(8) The first and second persons singular, with the pronouns added, are often contracted to *âninwâ*, *ânânwâ*, *âtitwâ*, *âtatwâ*.

(9) The **ܐܢܐ** is almost the only relic of the old past tense. [Stoddard also gives **ܐܢܐ**. See § 68, under **ܐܢܐ**.]

(10) The other tenses of the substantive verb are formed regularly from **ܐܢܐ** *to be*, see §§ 42, 46, but the imperative is not very much used in the sense *to be* (use rather the first present) and the second present never. This verb also means *to become*, *to be made*, *to be born*, and in the last sense is also used in the passive **ܐܢܐ ܐܢܐ**, see § 34. The preterite **ܐܢܐ ܐܢܐ** is much used for *he was* as an alter-

native to לֹשֶׁׁר . לֹשֶׁׁר = *to belong to*, as לֹשֶׁׁר לְמִי *To whom does this belong?* לֹשֶׁׁר also means *to be possible*, § 63 (5): לֹשֶׁׁר לֵךְ *it will do, or it is possible*. לֹשֶׁׁר לֵךְ or לֹשֶׁׁר לֵךְ *it is impossible*. Cf. the use of this verb with verbal nouns, to denote possibility, § 34. So more rarely לֹשֶׁׁר לֵךְ *it is impossible*.

(11) *There is, there are* = לֵךְ [לֵךְ U. etc., often לֵךְ Q. Also in Al. לֵךְ (לֵךְ)] pronounced with short ֵ . When לֵךְ follows, לֵךְ becomes hard. The negative is לֵךְ (לֵךְ K. Al.; for pronunciation see page 12). In reading O.S. this is usually pronounced *lét* (לֵךְ). Variants are לֵךְ , לֵךְ *itn, lîtn*. The imperfect is לֹשֶׁׁר לֵךְ , the future לֹשֶׁׁר לֵךְ and so on.

These forms do not take the pronominal affixes, as in O.S., and cannot express *he is, thou art*, etc.; but see Note 1 above.

(12) *He has*, when expressing possession, is לֵךְ לֵךְ (O.S. לֵךְ). Past לֵךְ לֹשֶׁׁר לֵךְ . Future לֵךְ לֹשֶׁׁר לֵךְ . Sometimes, especially in Al., we have לֵךְ etc. If the pronoun is emphatic it is put absolutely: as לֵךְ לֵךְ לֵךְ *I have*. So *you have me* is לֵךְ לֵךְ לֵךְ .

(13) But when mere *holding* is intended we cannot use this form, and must say לֵךְ לֹשֶׁׁר *to be with or at*. Thus *I have your book* must be לֵךְ לֹשֶׁׁר לֵךְ .

(14) לֵךְ , לֵךְ may also be used thus:— לֵךְ לֹשֶׁׁר לֵךְ לֵךְ *Where is Thomas? He is not here*. But לֵךְ לֹשֶׁׁר לֵךְ is equally good.

(15) On the other hand the substantive verb is used where we might expect לֵךְ : as לֵךְ לֹשֶׁׁר (*there is wind*), *it is windy*, § 16 ii. f.

(16) *Here he is* and the like are expressed differently in different districts.

U. ܫܬܝܢܐ : ܬܬܝܢܐ : ܠܝܢܐ : ܡܠܝܢܐ : ܠܝܢܐ : ܠܝܢܐ : ܠܝܢܐ : ܠܝܢܐ : ܡܠܝܢܐ (ܡ usually silent).

Tkh. ܫܬܝܢܬܐ : ܬܬܝܢܬܐ : ܠܝܢܬܐ : ܡܠܝܢܬܐ : ܠܝܢܬܐ : ܠܝܢܬܐ : ܡܠܝܢܬܐ (or ܡܝܢܬܐ) : ܠܝܢܬܐ : ܡܠܝܢܬܐ (ܡ silent).

Ash. ܫܬܝܢܐ : ܬܬܝܢܐ : ܠܝܢܐ (or ܬܬܝܢܐ) : ܡܠܝܢܐ (or ܡܝܢܐ) : ܠܝܢܐ : ܠܝܢܐ : ܡܠܝܢܐ : ܠܝܢܐ : ܡܠܝܢܐ (sic) : ܡܠܝܢܐ (ܡ silent).

Ti. ܫܬܝܢܬܐ : ܬܬܝܢܬܐ : ܬܬܝܢܬܐ : ܡܠܝܢܬܐ : ܡܠܝܢܬܐ : ܡܠܝܢܬܐ : ܡܠܝܢܬܐ : ܡܠܝܢܬܐ.

Al. ܫܬܝܢܐ : ܬܬܝܢܐ : ܬܬܝܢܐ : ܡܠܝܢܐ : ܡܠܝܢܐ : ܡܠܝܢܐ : ܡܠܝܢܐ : ܡܠܝܢܐ.

Q. ܫܬܝܢܬܐ : ܬܬܝܢܬܐ : ܠܝܢܬܐ (m. f.) : ܠܝܢܬܐ : ܡܠܝܢܬܐ (or ܡܝܢܬܐ with second Zlama sound) : ܠܝܢܬܐ : ܠܝܢܬܐ.

(17) *There he is* and the like are expressed thus (3 pers. only):—

U. ܫܬܝܢܐ : ܬܬܝܢܐ : ܠܝܢܐ.

Ti. ܫܬܝܢܬܐ : ܬܬܝܢܬܐ : ܡܠܝܢܬܐ.

Ash. ܫܬܝܢܐ : ܬܬܝܢܐ : ܡܠܝܢܐ.

Al. ܫܬܝܢܐ : ܬܬܝܢܐ : ܡܠܝܢܐ.

The Ash. forms are distinguished from those of (16) by lengthening the first syllable; and in the other districts also the accent is a strong one.

In Al. ܫܬܝܢܐ is also an interjection = ܬܬܝܢܐ *behold!*

(18) ܫܬܝܢܐ or ܫܬܝܢܐ in K. Al. = *he can* [sometimes also

ܫܠܝܐ, rarely ܫܠܝܐ as above (12)] or *he has*, as ܫܠܝܐ ܕܝܠܝܐ *God can*, ܕܝܠܝܐ ܕܝܠܝܐ or ܕܝܠܝܐ ܕܝܠܝܐ *I cannot*, ܕܝܠܝܐ ܕܝܠܝܐ *we could not*. So ܕܝܠܝܐ ܕܝܠܝܐ *thou wilt not be able*. The verbal noun with ܕ usually follows, as ܕܝܠܝܐ ܕܝܠܝܐ *I cannot go*.

(19) For *it is I*, we have ܕܝܠܝܐ ܕܝܠܝܐ; and so the other persons. For *is it you?* (pl.), we have commonly ܕܝܠܝܐ ܕܝܠܝܐ *ānitun* U., *ānētun* K.

(20) *I may* (i.e. *I am allowed*), is expressed by ܕܝܠܝܐ ܕܝܠܝܐ U. (or ܕܝܠܝܐ ܕܝܠܝܐ U. K. or ܕܝܠܝܐ ܕܝܠܝܐ, ܕܝܠܝܐ ܕܝܠܝܐ) *I have permission*, e.g. ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ U. *no one may enter*; or sometimes by the verb ܕܝܠܝܐ *to be able*.

(21) The substantive verb is used for emphasis: as ܕܝܠܝܐ ܕܝܠܝܐ *not that thou art worthy*; ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ *it was not that he did not come*.

(22) It is frequently omitted in relative clauses, § 14.

(23) For ܕܝܠܝܐ used for the substantive verb, see § 34.

§ 30. Conjugations.

The method of denoting conjugations by names derived from ܦܠܐ *to work*, and of denoting classes of verbs by the same root¹, is not used in East Syrian grammars; instead they use the terms ܦܠܐ (= ܦܠܐ P'al and ܦܠܐ Ethp'el) *simple*; ܦܠܐ (= ܦܠܐ

¹ For convenience this simple method is used in this Grammar. Thus ܦ denotes the first radical, ܬ the second, ܬ the third; verbs whose first radical is ܬ are ܬܬ, those whose second is ܬ are ܬܬ, and so on. Verbs whose second and third radicals are the same are ܬܬ.

Past participle (absolute state). Sing. **قَدْ** m., **قَدْ** f. Plur. **قَدْ** m. f. K. Al. J. Sal. (O.S. **قَدْ** m.), see § 50.

(*Definite state*). Sing. **قَدْ** m., **قَدْ** f. (i). Plur. **قَدْ** m. f.

Imperative. Sing. **قَدْ** m., **قَدْ** f. Plur. **قَدْ** (usually **قَدْ** O.S.).

Verbal noun. **قَدْ**.

[The letters **قَدْ** when final do not in N.S. cause the preceding letter to take Pthakha in the present participle as in O.S.]

The Tenses. **قَدْ**

First present (he finishes). The forms without distinctive letters are used almost universally. For use of the tenses see §§ 51—59.

Sing. 3 m. **قَدْ** : **قَدْ** U. J.

f. **قَدْ** : **قَدْ** U. J.

2 m. **قَدْ** (ج Tkh.) : **قَدْ** U.¹ : **قَدْ** U. Tkh. (ج) : **قَدْ** (ج) Tkh. : **قَدْ** MB. Q.

f. **قَدْ** (ج Tkh.) : **قَدْ** U. Tkh. (ج) : **قَدْ** (ج) Tkh. : **قَدْ** MB. Q.

1 m. **قَدْ** : **قَدْ** U. Ti.² (not Ash.) : **قَدْ** J.³ : **قَدْ**¹ U.

f. **قَدْ** : **قَدْ** U. Ti.² (not Ash.).

Plur. 3 m. f. **قَدْ** : **قَدْ** U. J.

2 m. f. **قَدْ** (ج Sal. Sp.) : **قَدْ** Ti.² J. Z.² (ج Tkh.) : **قَدْ** Al.² or **قَدْ** Al.²

¹ Village of Digalah, in the plain of Urmi.

² Paradigm form.

³ This variation is common in many districts in verbs **قَدْ**, as **قَدْ**.

1 m. f. **ܩܕܬܬܒ** (*pârqûkh*): **ܩܕܬܬܒܝ** (*pârqâkhn*) U.: **ܩܕܬܬܒܝܢ** (*ũ*) Tkh., and esp. U.: **ܩܕܬܬܒܝܬܝ** Ti. Al. Sh. Ash.: **ܩܕܬܬܒܝܬܝܢ** Ti. Sh.: **ܩܕܬܬܒܝܬܝܢ** Al.: **ܩܕܬܬܒܝܬܝܢ** Q.

Future. **ܩܕܬܬܒ** **ܕܥܐ** *he will finish*: **ܩܕܬܬܒܝ** Al. K.: **ܩܕܬܬܒܝܢ** Al. Z. Sal. (even in **ܩܕܬܬܒ** and **ܩܕܬܬܒܝ** verbs) and sometimes U. K. [In Ash. there is no prefix except **ܕ** before **ܥ** or **ܐ**, as **ܕܥܐܬܝ** (*d' âthi*) *he will come*. So often in Ti. Z. Az. In Ti. Ash. **ܩܕܬܬܒܝܢ** *he arises*, **ܩܕܬܬܒܝܢ** *he descends*, prefixed to the verb as above makes the future, the proper personal affix being employed. **ܩܕܬܬܒ** is a verb not used in those districts. For the Tal future see § 46 under **ܩܕܬܬܒܝܢ**.] Conjugate like the First present.

Conditional. **ܩܕܬܬܒܝܢ** **ܕܥܐ** *he would finish*, etc., 3rd plur. **ܩܕܬܬܒܝܢ** **ܕܥܐ** (see Future). Or thus, contracted, in MB. Sal. Q. **ܩܕܬܬܒܝܢ** **ܕܥܐ**: **ܩܕܬܬܒܝܢ** **ܕܥܐ**: **ܩܕܬܬܒܝܢ** **ܕܥܐ**: **ܩܕܬܬܒܝܢ** **ܕܥܐ**: **ܩܕܬܬܒܝܢ** **ܕܥܐ** (*pâr-qănâ*, but accented on the short *a*).

Habitual and historic present. **ܩܕܬܬܒܝܢ** **ܕܥܐ** *he finishes*, U. MB. Sp. and rarely Sal.: **ܩܕܬܬܒܝܢ** **ܕܥܐ** Tkh. Q. Sal.: **ܩܕܬܬܒܝܢ** Al. Z. (and often Sal. with **ܩܕܬܬܒ** and **ܩܕܬܬܒܝ** verbs): **ܩܕܬܬܒܝܢ** Ti. Ash. For **ܕܥܐ** see § 119.

Habitual imperfect. **ܩܕܬܬܒܝܢ** **ܕܥܐ** *he used to finish*, as above. Also contracted in MB. Sal. Q. like the Conditional.

Preterite (rarely used except in Al.). **ܩܕܬܬܒܝܢ** **ܕܥܐ** U. Z. (rarely Sal.) *he finished* [**ܩܕܬܬܒܝܢ** (Pthakha sound) = **ܩܕܬܬܒܝܢ** Sal., and Al. rarely = **ܩܕܬܬܒܝܢ** Al. = O.S. **ܩܕܬܬܒܝܢ** *he was before*, often used adverbially]. Not used in Ti. Ash.

Second present. **ܩܕܬܬܒܝܢ** **ܕܥܐ** *he is finishing*, or **ܩܕܬܬܒܝܢ** **ܕܥܐ**. See the substantive verb, § 29. The **ܕ** is much omitted in K., and before labials in U. It is almost always omitted in Ash. except

before 2 or ۷ and often even then. Note ۷ ۷ ۷ U. but ۷ ۷ ۷ K. § 29, note 2.

Imperfect. Put ۷ ۷ or ۷ ۷ before the imperfect of § 29 (*he was finishing*). The second and first persons are often contracted to: 2. ۷ ۷ m. f.; 1. ۷ ۷ m. f.; Pl. 1. ۷ ۷ m. f. In Q. these have the force of the Second present tense. Or they are half contracted: 2. ۷ ۷ m. f.: 1. ۷ ۷ m. f.: Plur. 1. ۷ ۷ m. f. The 2. plur. is not contracted.

Preterite (he finished):

Sing. 3 m. ۷ ۷ or ۷ ۷ Plur. 3 m. f. ۷ ۷ U., or
K.¹ (rarely). with ۷ ۷ MB., or with
f. ۷ ۷. ۷ ۷ K. Al. J. Sp. Z.

2 m. ۷ ۷.

2 m. f. ۷ ۷ or

f. ۷ ۷ or with
۷ ۷ Ti. MB.

with ۷ ۷ Ti., or ۷ ۷
Al. Z.

1 m. f. ۷ ۷.

1 m. f. ۷ ۷ or with
۷ ۷ Ti.

[The pronunciation of the Khwaṣa is like short *i*, except in K. Al. with ۷ verbs, and sometimes with others; see page 86.]

Second preterite. ۷ ۷ ۷ *he finished*, or *he was on the point of finishing* (rare in U., common in K. Al. Z.¹).

Perfect. ۷ ۷ *he has finished*: ۷ ۷ f. Plur. ۷ ۷ (۷ ۷) etc., as § 29.

Pluperfect. The above ۷ ۷ with the imperfect of § 29 (*he had finished*). Or contracted in the first and second persons: 2.

¹ Paradigm form.

ܩܕܝܡܐ m., ܩܕܝܡܐܐ f. : 1. ܩܕܝܡܐ m., ܩܕܝܡܐܐ f. Plur. 1. ܩܕܝܡܐ [the Zlama has nearly the second sound]. In Q. these have the force of the perfect. Or they may be half contracted, as ܩܕܝܡܐܐ. The 2nd plur. is not contracted.

Imperative. Sing. 2 m. ܩܕܝܡܐ finish ; f. ܩܕܝܡܐܐ. Plur. 2 m. f. ܩܕܝܡܐܐ (so O.S., but usually ܩܕܝܡܐܐ) or ܩܕܝܡܐܐ K. J. Al. Z. : ܩܕܝܡܐܐ Sal.

Infinitive. ܩܕܝܡܐ to finish.

§ 32. Formation of the tenses.

(1) *First present.* This is formed by joining the present participle in its various inflections to the personal pronouns, and by abbreviating them. [A present was formed in O.S. in the same way, and both the simple and the contracted forms were used. It was as follows (cf. the N.S. forms on page 81) :

Sg. 3 m. ܩܕܝܡܐ or ܩܕܝܡܐܐ	Pl. 3 m. ܩܕܝܡܐܐ or ܩܕܝܡܐܐܐ
f. ܩܕܝܡܐܐ or ܩܕܝܡܐܐܐ	f. ܩܕܝܡܐܐܐ or ܩܕܝܡܐܐܐܐ
2 m. ܩܕܝܡܐܐܐ or ܩܕܝܡܐܐܐܐ	2 m. ܩܕܝܡܐܐܐܐܐ or ܩܕܝܡܐܐܐܐܐܐ
f. ܩܕܝܡܐܐܐܐ or ܩܕܝܡܐܐܐܐܐܐ	f. ܩܕܝܡܐܐܐܐܐܐ or ܩܕܝܡܐܐܐܐܐܐܐܐ
1 m. ܩܕܝܡܐܐܐ or ܩܕܝܡܐܐܐܐܐ	1 m. ܩܕܝܡܐܐܐܐܐ or ܩܕܝܡܐܐܐܐܐܐܐ
f. ܩܕܝܡܐܐܐܐܐ or ܩܕܝܡܐܐܐܐܐܐܐܐ	f. ܩܕܝܡܐܐܐܐܐܐܐ or ܩܕܝܡܐܐܐܐܐܐܐܐܐܐ

The N.S. contractions are not all the same as in O.S. Thus we have N.S. ܩܕܝܡܐ = O.S. ܩܕܝܡܐܐ, Zlama for Pthakha as very frequently, § 88 d. The contractions of 1 pl. are noteworthy, as preserving the ܡ of ܩܕܝܡܐܐܐܐ which the O.S. does not do. Probably ܩܕܝܡܐܐܐܐ and ܩܕܝܡܐܐܐܐܐ are from the feminine ܩܕܝܡܐܐܐܐܐ. [So in Digalah, in

the Urmi plain, we have one, perhaps two, fem. forms for masculine in the singular; see also § 50.] The other feminine plurals drop out. The syllable **ب** (or **پ**) is added for emphasis and is an O.S. particle = *indeed*, § 67. The Q. forms like **قَذِيْمًا** are contractions = **قَذِيْمًا** **قَذِيْمًا** the past for the present, as we see also in the imperfect contracted forms, and in the pluperfect which has the force of a perfect. The O.S. abbreviations like **أَنْتَ بَعِيْظٌ** *thou art beautiful*, are not found in N.S.

(2) *Second present.* The substantive verb is added to the verbal noun with **ي** which takes Zlama, not Pthakha as it would in O.S., § 88 i. The **ي** of the substantive verb makes a diphthong with the preceding vowel sound. Thus **يَقْدَمُ** **يَقْدَمُ** = *he is in the act of finishing*, (*biprâqéli* accented on *â*).

(3) The *imperfect* similarly follows from the past of the substantive verb.

(4) The *preterite* is formed from the past participle, absolute state, by the addition of **ل** and the pronominal affixes. The past participle, as in O.S., has both an active and a passive sense; in the N.S. preterite the latter appears. Thus **قَدْ بَعِيْظٌ** *it is finished by me* = *I finished*, **قَدْ بَعِيْظٌ** **قَدْ بَعِيْظٌ** *that man was left by me* = *I left that man*. When the object, as it would be in English, (which is really the subject), is feminine, we should expect the participle to agree with it, and so when it is plural; and this is usually or very often the case, see § 50: as **قَدْ بَعِيْظٌ** **قَدْ بَعِيْظٌ** *he left my daughter* (*my daughter was left by him*): but the inverted sense has become so much attached to this form that this is not necessary. When the verb ends in **ل**, **ي**, or **د** the preposition **ل** is omitted, as **قَدْ بَعِيْظٌ** *he took*, **قَدْ بَعِيْظٌ** *thou saidst*. In J. it is usually omitted in all verbs; in O.S. it is not omitted. The pronunciation is usually with short *i*, even in words containing **ب**, **پ**, etc. (p. 11); but in K. Al. **ل** verbs

are pronounced with Khwaṣa, and in a phonetically spelt MS. of the Alqosh dialect, 200 years old, other verbs are written so as to be pronounced with long *i*. Even now in some parts of K. there is a tendency to do so, especially in verbs with medial 2. When the object is included in the verb, as in § 50, Khwaṣa is universally retained.

That this is the origin of this tense is seen also (a) from the way in which the (English) object is expressed when a pronoun, see § 50: the personal pronouns are inserted, not the usual objective affixes, as **ܕܗܝܝܠܐ ܕܗܝܝܠܐ** *he killed thee (thou wast killed by him)*.—(b) by the use of these forms in O.S. instead of the past tense. Thus **ܕܝܚܝܕ ܕܝܚܝܕ** *the good (God) who hath taken care for our lives* (Collect at Nocturns). So **ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ** *make thy peace to dwell in thy people whom thou hast chosen* (Anthems at the end of Baptismal Service): **ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ** *let any who has not received baptism depart* (Expulsion of Catechumens in the Liturgy). See also St Luke xxiii. 15, 41, 2 Cor. v. 10 Pshiṭta, and Rev. xvii. 7 etc.—(c) by the use of the second preterite, especially in K., as **ܕܝܚܝܕ ܕܝܚܝܕ** (see above).—(d) by the use of the participle alone in K. Al., in either an active or a passive sense, as **ܕܝܚܝܕ ܕܝܚܝܕ** *the man was left, more rarely the man left*: **ܕܝܚܝܕ ܕܝܚܝܕ** *the bull has got loose*: **ܕܝܚܝܕ ܕܝܚܝܕ** *that woman was killed there*: **ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ** (not **ܕܝܚܝܕ**) *those men were taken there and killed*. So very frequently in O.S. both actively and passively, as **ܕܝܚܝܕ ܕܝܚܝܕ** *peace dwelt in it* (Martyrs' Anthem, Tues. morn.): **ܕܝܚܝܕ ܕܝܚܝܕ** *the sea could not* (id.): **ܕܝܚܝܕ ܕܝܚܝܕ** *he quickened Adam who had perished*, (id. Tues. even.) **ܕܝܚܝܕ ܕܝܚܝܕ** *and above them was placed an altar* (id.): **ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ ܕܝܚܝܕ** *death which held us in our sins* (First Fri. even., First anthem) [notice here the objective **ܕܝܚܝܕ**]

in the N.S. manner when the pronominal affixes are not inserted in the verb, § 50]: **ܩܕܝܫܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *who can repay the grace?* (id.): **ܕܝܚܝܬܐ ܕܡܝܬܐ** *as it is written* (the Nicene Creed): **ܕܝܚܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *and then let the priest take the horn of oil from the hands of him that holds it* (Baptismal rubric): notice the **ܕܝܚܝܬܐ** as above. So Rev. xix. 9, and elsewhere frequently. In O.S. this use of the participle in an active sense appears to be confined to certain verbs.

(5) The *perfect* and *pluperfect* use the definite state of the past participle with the substantive verb.

(6) *Imperative*. The O.S. forms are used, except the fem. pl. The more common O.S. form **ܕܡܝܬܐ** m. pl. gives way to the variant, less common in O.S., **ܕܡܝܬܐ**, for the termination of which the Eastern copies of Bar Hebraeus' grammar (chap. ix. § 4) and Bar Zu'bi give Rwaša, not Rwakha. We must notice that in N.S. all except **ܕܡܝܬܐ** verbs (§ 42) and a few **ܕܡܝܬܐ** verbs in Z. (§ 38) make the imperative in **ܕܡܝܬܐ**; thus **ܕܡܝܬܐ** N.S. = **ܕܡܝܬܐ** O.S. *say*. This leads to a simplification in grammar. [So **ܕܡܝܬܐ** *to run*, = O.S. irregular verb **ܕܡܝܬܐ**, is in N.S. quite regular. Imper. **ܕܡܝܬܐ** = O.S. **ܕܡܝܬܐ** or **ܕܡܝܬܐ**. This verb is not used in Ti.]

(7) The other persons of the imperative are expressed by the first present tense; see § 51 (10).

(8) *Subsidiary tenses* may be formed by **ܕܡܝܬܐ**, as **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *he will be finishing* (rare): **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *he will have finished* (not common): **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *he would have finished* (common). So **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** (common) *if he shall have finished*, §§ 60—62.

(9) The personal pronouns may always be prefixed to the tenses,

or may follow them for emphasis. So in O.S. ܐܝܢܐ ܕܝܢܐ ܐܝܢܐ *I go* = N.S. ܐܝܢܐ ܕܝܢܐ (§ 46) Gen. xv. 2.

(10) The *Conditional* is like O.S., with the addition of ܕܐ. Thus Ps. cxxiv. 3, ܕܐ ܕܐܠܝܢܐ ܫܠܥܐ ܕܐܝܢܐ O.S. = ܕܐ ܕܐܠܝܢܐ ܫܠܥܐ ܕܐܝܢܐ *they would have swallowed us up*.

§ 33. *The verb used negatively.*

Not is expressed by ܕܐ or ܕܐ (see § 67). It will be observed that ܕܐ (almost always) and ܕܐ (except Al.) are omitted with the negative, but not ܕܐܝܢܐ.

First present. ܕܐ ܕܐܝܢܐ ܕܐܝܢܐ *he does not finish*.

ܕܐ ܕܐܝܢܐ *let him not finish*, and so in subjoined clauses.

Future. ܕܐ ܕܐܝܢܐ ܕܐܝܢܐ : ܕܐܝܢܐ ܕܐܝܢܐ Ti.¹ (rarely U.) : ܕܐܝܢܐ ܕܐܝܢܐ Al. *he will not finish*.

Conditional. ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ or ܕܐܝܢܐ ܕܐܝܢܐ MB. Q., or (in subjoined clause) ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ *he would (should) not finish* Always in Al. ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ¹.

Habitual present. ܕܐܝܢܐ ܕܐܝܢܐ : ܕܐܝܢܐ ܕܐܝܢܐ Al.¹ *he does not finish*.

Habitual imperfect. ܕܐܝܢܐ ܕܐܝܢܐ : ܕܐܝܢܐ ܕܐܝܢܐ : ܕܐܝܢܐ ܕܐܝܢܐ Al.¹ *he used not to finish*.

Preterite. ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ *he did not finish*. For variations of the particle see p. 82.

Second present. ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ (ܕܐ Al.¹, rare) *he is not finishing*.

Imperfect. ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ U. ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ Tkh. Al.¹ etc. (ܕܐ Ti.¹) *he was not finishing*.

¹ Paradigm form.

Preterite. **לֹא עָשָׂה** **לֹא עָשָׂה** **לֹא עָשָׂה** *he did not finish*, **לֹא עָשָׂה** K. (rare).

Second preterite. **לֹא עָשָׂה** **לֹא עָשָׂה** **לֹא עָשָׂה** *he did not finish*.

Perfect. **לֹא עָשָׂה** **לֹא עָשָׂה** **לֹא עָשָׂה** (Al.) *he has not finished*.

Pluperfect. **לֹא עָשָׂה** **לֹא עָשָׂה** **לֹא עָשָׂה** U., **לֹא עָשָׂה** **לֹא עָשָׂה** **לֹא עָשָׂה** Tkh. (Ti.) *he had not finished*.

Imperative. **לֹא עָשָׂה** or **לֹא עָשָׂה** *do not finish* (see § 59).

The above table applies equally to the second conjugation.

§ 34. *The passive of transitive verbs of both conjugations is formed by the addition of the past participle to the various tenses of* **לֹא עָשָׂה** *to remain*, for the conjugation of which see § 39.

Examples: **לֹא עָשָׂה** **לֹא עָשָׂה** *he was taken*: **לֹא עָשָׂה** **לֹא עָשָׂה** *she is being left*.

More rarely it is expressed by **לֹא עָשָׂה** *to come*; thus, **לֹא עָשָׂה** **לֹא עָשָׂה** *he came to killing = he was killed*.

Often the passive is expressed merely by the past participle, alone in K., or with the substantive verb both in K. and U. Thus **לֹא עָשָׂה** = *he was killed*, or *he has killed*. In O.S. also this construction often replaces a passive verb; thus, **לֹא עָשָׂה** **לֹא עָשָׂה** *may our prayer be heard*. **לֹא עָשָׂה** and **לֹא עָשָׂה** may rarely be used in the past part., **לֹא עָשָׂה** **לֹא עָשָׂה** *there is made reference = reference is made*: **לֹא עָשָׂה** **לֹא עָשָׂה** *a change was made*. The verb **לֹא עָשָׂה** is not much used in Ti. for the passive, and hardly at all in Tkh. Ash. For the past tense passive they will say **לֹא עָשָׂה** **לֹא עָשָׂה** *those men were seen*: **לֹא עָשָׂה** **לֹא עָשָׂה** *she was seen* (p. 86) [for the verb, see § 42]. For other tenses a periphrasis is generally made with the active voice.

ܩܝܝ is also used with past participles in the sense of *to be* or *remain* or *become*, as **ܩܝܝ ܡܝ ܚܒܝܐ** *be avoiding evil*; and, especially in K. Z., for the simple substantive verb.

Possibility is often expressed by **ܩܝܝ** K. or **ܩܝܝܐ** U., as **ܩܝܝܐ ܕܡܝܢ ܕܡܝܢܐ** K. *if it can be subtracted*. So **ܩܝܝܐ ܕܡܝܢ ܕܡܝܢܐ** (or **ܩܝܝܐ** § 46) U. *it cannot be subtracted*, § 29 (10, 18).

§ 35. *Second Conjugation. First division. Zqapa verbs.*

ܡܩܕܝܡ *to save, or finish* tr. (= O.S. **ܡܩܕܝܡ** but in another sense). For the Mim see below.

Present participle. Sing. **ܡܩܕܝܡ** m., **ܡܩܕܝܡܐ** f.; Pl. **ܡܩܕܝܡܐ** m. f. Al. Z. K. MB. Sh.; or **ܡܩܕܝܡ** etc. U. Sp., or **ܡܩܕܝܡ** etc. Sal. Q. Gaw. J. (Zlama either sound) = O.S. Sing. **ܡܩܕܝܡ** m., **ܡܩܕܝܡܐ** f.; Pl. **ܡܩܕܝܡܐ** m., **ܡܩܕܝܡܐ** f.

Past participle (abs. state). Sing. **ܡܩܕܝܡܐ** m., **ܡܩܕܝܡܐ** f.; Pl. (K. etc.) **ܡܩܕܝܡܐ**. [In U. etc. Mim silent.] = O.S. Sing. **ܡܩܕܝܡ** m., **ܡܩܕܝܡܐ** f.; Pl. **ܡܩܕܝܡܐ** m., **ܡܩܕܝܡܐ** f. See § 50.

(*Def. state.*) Sing. **ܡܩܕܝܡܐ** m., **ܡܩܕܝܡܐ** Ti. U., or **ܡܩܕܝܡܐ** Sp. Tkh. Sal. f.; Pl. **ܡܩܕܝܡܐ** m. f. = O.S. Sing. **ܡܩܕܝܡܐ** m., **ܡܩܕܝܡܐ** f.; Pl. **ܡܩܕܝܡܐ** m., **ܡܩܕܝܡܐ** f. [In U. etc. Mim silent.]

Imperative. Sing. **ܩܕܝܡ** m., **ܩܕܝܡܐ** f.; Pl. **ܩܕܝܡܐ** or **ܩܕܝܡܐ** U. In Sal. Q. Gaw. we have **ܩܕܝܡ**, **ܩܕܝܡܐ**, **ܩܕܝܡܐ** (Sal.). In K. MB. we have **ܩܕܝܡܐ**, **ܩܕܝܡܐ**, **ܩܕܝܡܐ** (or **ܩܕܝܡܐ**). In O.S. **ܩܕܝܡܐ**, **ܩܕܝܡܐ**, **ܩܕܝܡܐ** (or **ܩܕܝܡܐ**), **ܩܕܝܡܐ** (or **ܩܕܝܡܐ**).

Verbal noun. **ܡܩܕܝܡܐ**: **ܡܩܕܝܡܐ** Sal. Q. Gaw., or **ܡܩܕܝܡܐ** Sal. [In U. etc. Mim silent.]

Notes. (1) The tenses follow as in the first conjugation. Thus the preterite is **ܣܠܡܐܝܐ** *he saved*. The infinitive is **ܠܡܥܕܐܝܐ** K., **ܠܡܥܕܐܝܐ** U. and often Al., **ܠܡܥܕܐܝܐ** Sal. Q. Gaw. **ܥ** is not prefixed to the verbal noun in the second present and imperfect; but see § 37, note 6. Future in Al. Z., **ܝܡܥܕܐܝܐ**.

(2) This and the next division correspond to the O.S. Pa'el. But the Pthakha on the first radical is strengthened to Zqapa, perhaps by way of compensating for a Dagesh, as the East Syrians dislike doubling a letter. See also § 87 c.

(3) The N.S. past participle differs from the O.S. by the insertion of **ܐ**. See § 89.

(4) The verbal noun also is quite unlike O.S.; though it has its counterpart in other Aramaic dialects (Nöld. § 101).

(5) The Mim prefixed to this conjugation is silent in U. Sal. Sp. Q. Gaw. and usually J. In Al. the form **ܡܥܕܐܝܐ** (= **ܡܥܕܐܝܐ**) is pronounced as one word, with one Mim. The Mim is never prefixed to verbs beginning with **ܡܡ**; thus **ܡܡܕܐܝܐ** *to growl*, not **ܡܡܡܕܐܝܐ**; so **ܡܡܨܐܝܐ** *to smell* (O.S. **ܡܨܐܝܐ**). Causatives, whether triliteral or quadriliteral, and all verbs from Aph'el, have Mim already, and do not take a second: as **ܡܡܨܐܝܐ** *to love* (root **ܡܡܨ**, cf. **ܡܡܨܐܝܐ** *love*, O.S. and N.S.): **ܡܡܨܐܝܐ** *to cause to be killed*. The same is the case with **ܡܡܨܐܝܐ** U. = **ܡܡܨܐܝܐ** K. = **ܡܡܨܐܝܐ** K. = **ܡܡܨܐܝܐ** Al. = O.S. **ܡܡܨܐܝܐ** (root **ܡܡܨ**) *to carry*, where the **ܡ** and **ܡ** take the place of **ܡܡ**, § 45. In the verb **ܡܡܨܐܝܐ** *to honour*, the **ܡܡ** is always retained in U. etc. though not in the cognate **ܡܡܨܐܝܐ** *to weight*. Perhaps we have here the influence of **ܡܡܨܐܝܐ** *reverend* (O.S. **ܡܡܨܐܝܐ**). It is also retained in **ܡܡܨܐܝܐ** *faithful* (O.S. **ܡܡܨܐܝܐ**), **ܡܡܨܐܝܐ** *merciful*.

The Mim in the imperative in K. is an instance of false analogy.

(6) If a verb is conjugated according to both conjugations, it is usually intransitive in the first, and transitive in the second, as **فَلِيَد** *to go out*, **مَقْلِيَد** *to put out*. We may often distinguish them by the second radical being soft in the first, hard in the second conjugation: as **وَلِي** *to buy* (1), **مَوْلِي** *to sell* (2); but there are exceptions, see §§ 94, 95.

(7) Frequently a verb follows the first conjugation in K., the second in U., as **فَقِيَد** K. *to command* = **مَقْفِيَد** U.

(8) The imperfect and pluperfect are often contracted as in the first conjugation, as **شَوَّ** **مَقْدَهِي** = **شَوَّ** **مَقْدَهِي** *I was saving*.

(9) We may take as an instance of the difference between the two conjugations **تَذَبَّجَ** *blessed*, a first conjugation form (but the other parts of the verb are not used) and **مَتَذَبَّجَ** *blessed*, from **مَتَذَبَّجَ** 2 conj. *to bless*. The latter has reference to an agent, the former merely to a state of blessedness. A man visiting another on a feast day says **تَذَبَّجَ شَوَّ جَدِي** *may your feast be blessed*; but **جَدِي لَمَتَذَبَّجَ** *I have come (came) to bless your feast*.

(10) Many verbs express an English copula and adjective, or a passive, as **مَسْتَد** U. *to be cold* (as a person): **دَمِي** *to be baptized* (cf. **مَدَمِي** *to baptize*): **خَمِي** Al. *to be fulfilled*.

§ 36. *Second Conjugation. Second division. Pthakha verbs.*

مَيَلَد *to wash* (so O.S.).

Present participle. Sing. **مَيَلَد** m., **مَيَلَد** f.; Pl. **مَيَلَد** m. f. K. MB. Sh. Al. Z., (so O.S. but pl. **مَيَلَد** m.) or **مَيَلَد**, **مَيَلَد**, **مَيَلَد** U., or **مَيَلَد**, **مَيَلَد**, **مَيَلَد** Q. Sal. Gaw. J.

Past participle (abs. state). **مَسَلَد**, **مَسَلَد**, **مَسَلَد** K. etc., or **مَسَلَد**, **مَسَلَد** [for Pl. see § 50] U. Q. Sal. Gaw. J.

(*Def. state.*) مَسْهَلَانِ (Ti.), مَسْهَلَانِ K.: مَسْهَلَانِ, مَسْهَلَانِ (Sal. Sp.), مَسْهَلَانِ U. etc. = O.S. مَسْهَلَانِ etc.

Imperative. Sing. مَسْهَلِ m., مَسْهَلِ f.; Pl. مَسْهَلُوا (or مَسْهَلُوا?) m. f. U., or مَسْهَلِ, مَسْهَلِ, مَسْهَلُوا (Sal.) Q. Sal. Gaw. J., or مَسْهَلِ, مَسْهَلِ, مَسْهَلُوا (or مَسْهَلُوا) K. MB. = O.S. مَسْهَلِ, مَسْهَلِ, مَسْهَلُوا (or مَسْهَلُوا) (or مَسْهَلُوا).

Verbal noun. مَسْهَلَانِ K. etc. (Mim silent U.), مَسْهَلَانِ Sal. Q. Gaw., or مَسْهَلَانِ Sal.

The tenses follow as before: the *First present* is given in full.

	K. MB. Sh. Al. Z.	U. Sp.	Q. Sal. Gaw. J.
S. 3 m.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
f.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
2 m.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
f.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
1 m.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
f.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
Pl. 3 m. f.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
2 m. f.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ
1 m. f.	مَسْهَلَانِ	مَسْهَلَانِ	مَسْهَلَانِ

For variations in the terminations see page 81.

Thus are conjugated all triliterals of the second conjugation with Pthakha, among which are many causatives, as مَسْهَلَانِ to raise, from مَسْهَلَانِ (but مَسْهَلَانِ to lift, from مَسْهَلَانِ is of the first division). In the K. forms the half vowel often drops altogether, as مَسْهَلَانِ I love = مَسْهَلَانِ U. The first Zlama in the Q. Sal. Gaw. J. forms is often

lengthened to long Zlama. It is usual to write the verbal noun of this division with Rwaṣa, of the first division with Rwakha.

§ 37. *Second Conjugation. Third division. Quadrilaterals.* **ܡܝܬܠܐ ܕܒܝܕܐ ܕܡܝܬܐ.**

ܡܝܬܠܐ to cause to be killed (so O.S.).

	U. Sp. MB. Sh.	Sal. Q. Gaw. J.	K. Al. Z.
<i>Pres. part.</i> S. m.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
f.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
Pl. m. f.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
<i>Past part. (abs. state)</i> S. m.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
f.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
Pl. m. f.	see § 50.	ܡܝܬܠܐ	ܡܝܬܠܐ
<i>(Def. state)</i> S. m.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
f.	ܡܝܬܠܐ ¹	ܡܝܬܠܐ ¹	ܡܝܬܠܐ ¹
Pl. m. f.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
<i>Imp.</i> S. m.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
f.	ܡܝܬܠܐ	ܡܝܬܠܐ	ܡܝܬܠܐ
Pl. m. f.	ܡܝܬܠܐ	ܡܝܬܠܐ ²	ܡܝܬܠܐ
<i>Verbal noun</i>	ܡܝܬܠܐ	ܡܝܬܠܐ ³	ܡܝܬܠܐ

The tenses follow as before.

Notes. (1) Quadrilaterals, not causatives or beginning with **ܡ**, are of the form **ܡܝܬܠܐ** to reconcile, but follow the above.

(2) All quadrilaterals have Pthakha on the first radical unless

¹ **ܡܝܬܠܐ** Sp. Sal., **ܡܝܬܠܐ** Ti.

² **ܡܝܬܠܐ** Sal.

³ Or **ܡܝܬܠܐ** Sal.

the second radical be **o**, when Zqapa is substituted, as **مؤذو** to beseech, § 7, but this makes no difference in the conjugation. In these verbs in the past participle etc. one Wau may be omitted: as **مؤذو**.

(3) For first conjugation quadriliterals see § 46.

(4) Some verbs have more than four letters; these follow the above conjugation.

(5) In K. Al. when the second letter is **o** or a weak consonant, the euphonic vowel which it would take is dropped, as **مؤذو** Al. *prepare ye*. So with **مؤذو** to believe, **مؤذو** to cause to enter, in K. and **مؤذو** to discipline, in all districts; e.g. **مؤذو** (*mô-rin*) *I cause to enter*, **مؤذو** punished. This is the case especially with causatives of **o**, **u** verbs, as **مؤذو** to feed, **مؤذو** to have baked. Yet we have **مؤذو** Al. *she informs*, from **مؤذو** (= **مؤذو** K. U., causative of **مؤذو** to know).

(6) In the tenses **u** is sometimes added to the verbal noun in Al. as **مؤذو** **مؤذو** *he was causing to be killed*.

§ 38. Regular Variations from the above verbs.

The variations are due as in O.S. to certain weak letters being in the root; but **u** verbs now present no irregularities, nor yet those which in N.S. have the second and third radicals the same.

{ Verbs **o**. **مؤذو** **مؤذو** **مؤذو**
 { Verbs **u**. **مؤذو** **مؤذو** **مؤذو**

These verbs may be taken together. The variations are due to **2** becoming **u**, and in some cases to a metathesis taking place. We must notice that in N.S. **2** and **u** can, but in O.S. (except in a few

words like ܕܕܕ) cannot, stand at the beginning of a word without a vowel. When vowelless they have no sound.

ܕܕܕ or ܕܕܕ to bind.

Verbal noun with ܕ. ܕܕܕܕܕ

U. Q. Sal. Gaw. ܕܕܕܕܕ Ti. MB.
Sh. Al. Ash.

Pret. ܕܕܕܕܕ (ܕ U. ܕ K.)
ܕܕܕܕܕ Al. and sometimes Tkh.

Imp. ܕܕܕܕܕ: ܕܕܕܕܕ Al. (Pl.
in Al.: ܕܕܕܕܕ or ܕܕܕܕܕ). The
Sing. in Z. in some verbs has no
Wau, as: ܕܕܕܕ say.

Past part. ܕܕܕܕܕ: ܕܕܕܕܕ
Al. Tkh.

ܕܕܕ to be long.

ܕܕܕܕܕ U. Ash. (also ܕܕܕܕܕ Ash.)
MB. Sh.: ܕܕܕܕܕ Al.

ܕܕܕܕܕ: ܕܕܕܕܕ Al. Tkh.

ܕܕܕܕܕ: ܕܕܕܕܕ Al.

ܕܕܕܕܕ: ܕܕܕܕܕ Al. Tkh.

But a few verbs only have one form of verbal noun. ܕܕܕ (but see § 46) to go, ܕܕܕܕ to eat, ܕܕܕܕ to say (in Al. and sometimes in K. to speak or tell), ܕܕܕܕ to come (see § 46), ܕܕܕܕ to know (see § 46), ܕܕܕܕ to curdle Sp., only make ܕܕܕܕ, ܕܕܕܕ etc.

In some there is a metathesis in the First present tense, as ܕܕܕܕ or ܕܕܕܕ I learn (§ 46). In Sp. this arrangement even extends to verbs ܕܕ as ܕܕܕܕܕ (médi) = ܕܕܕܕܕ they are baptized.

Many of these verbs have ܕ in one district, ܕ in another: as ܕܕܕ (or ܕܕܕ) U. = ܕܕܕ MB. as O.S. to bake, ܕܕܕ U. K., O.S. = ܕܕܕ Al. to sit (ܕ N.S., ܕ O.S.).

The only second conjugation verbs ܕܕ or ܕܕ are ܕܕܕܕ to be

peaceful or tame K., entrust Al.: **مَدَّيْتُ** to reverence (retaining **مَدَّ** always), and a few quadriliterals, as **مَدَّيْتُ** U. (ك' K.) to be numb, **مَدَّيْتُ** to be cheap, **مَدَّيْتُ** to be a widow or widower, **مَدَّيْتُ** to tumble over, **مَدَّيْتُ** Sp. (= **مَدَّيْتُ** K.) to be muddy or broken, **مَدَّيْتُ** to be shy, **مَدَّيْتُ** to be heavy. These are regular.

Verbs **ف** and **ق** of the first conjugation may in the Future colloquially drop Zqapa in U. (not K.), as **لَا أَتِي** *we will not come*, **لَا يَسْكُنُ** *he will not dwell*, **لَا يَذْهَبُ** *they will not go*; but not **لَا يَحْمَدُ** etc., where too many consonants intervene between the vowels. So **يَقُولُ** Al. Z. = **يَقُولُ** Sal. = **يَقُولُ** *he says*.

§ 39. *Verbs* **فعل** or **فعل**.

The O.S. verbs ܕܚ (ܚ non-consonantal) and ܕܕ correspond to this class, as the present participles are of the form ܕܚܝܐ from ܕܚ (ܕܚ) *to rise up*, ܕܕܝܐ from ܕܕ (ܕܕ) *to bow*. These classes are called by the Eastern Syrians respectively ܕܚܝܐ, ܕܕܝܐ and ܕܕܝܐ. We must however notice that O.S. ܕܕܝܐ = N.S. ܕܕܝܐ *bowed*.

Example. قَدِمَ to remain (so O.S.; قَدِمَ is the past tense).

Pres. part. Sing. **فَيِّدُ** (in U. Zlama usually feeble) or **فَيِّدْ**
K. m. ; **فَيِّدُ** f. ; Pl. **فَيِّدُ** m. f.

Past part. (abs. state). Sing. **فَعَدَ** m., **فَعَدَتْ** f.; Pl. (K.) **فَعَدُوا** m. f.

(Def. state.) Sing. **فَيْتٌ** m., **فَيْتَةٌ** f.; Pl. **فَيْتٍ** m. f.

Imperative. **فم** (Rwaṣa in O.S. **ه** verbs: but Rwakha in O.S. **هه** verbs as **ههه**).

The *First present* thus is: **قَيَّ** (قَيِّ): **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**: **قَيَّ**.

In the second present **ت** is commonly omitted in this verb, which is used to form the passive voice of other verbs, § 34.

In Z. in some verbs the Alap remains in the preterite, as **دَبَب** (*d'ârî*) *I returned*, from **دَبَب**.

Several verbs whose second radical is silent are conjugated similarly. Such are: **دَك** to look intently (so O.S. **دَك**, Barbahlul): **دَك** Al. to hire (O.S. **دَك**. So **دَك** Al. a hired servant): **دَك** K. to dawn, see § 46 (O.S. **دَك**): **دَك** (as O.S.), or **دَك** K. to bear witness: **دَك** (also **دَك**) Al. Bo. to understand = **دَك** K., O.S. (= **دَك** U. p. 102): **دَك** awake, find out about, feel pain (O.S. **دَك** to feel): **دَك** to light a fire (O.S. **دَك**): **دَك** to shake (O.S. **دَك**. In N.S. **دَك** to disturb, is also used). See also § 40.

Second conjugation verbs **د**, or **د**, as **د** Al. to borrow (= **د** U. So **د** debt, Pers.): **د** to help, Pers., (so **د** help) are regular. So also **د** K. to pour in grease (= **د** U. § 46 = **د** O.S.); **د** K. (= **د** U.) = **د** Chald. to defile (putting milk in lenten food gives the idea) [hence **د** a summer pasturage for making butter etc.].

We may notice **د** Ti. to bathe (= **د** U. Tkh.) which retains both Pe's. This is an **د** verb, while the corresponding O.S. is **د**, **د**; but **د** = washing and rubbing down in the bath O.S. [In U. this verb is used of women only, **د** being used of men.] So some others, § 81 (5).

§ 40. Verbs with middle **د**.

These are like the preceding, or else are regular. But in the

preterite **ح** is nearly always silent. Thus **حَاحِب** U. = **حَاحِب** Al. K. *they bear*, from **حَاح** to *bear*; Pret. **حَاحِب** *I bore*. The noun denoting the agent [§ 77] is **حَاحِن** U. **حَاحِن** K. *one who carries or bears*. The action is **حَاحِن** U. **حَاحِن** K. *bearing*. So **حَاحِن** U., or more commonly **حَاحِن** U. K. *bearing*.

The verb **حَاح** and perhaps others in § 39 may also be conjugated thus.

§ 41. Verbs **ح** and **ح**.

In the First present tense, **ح** and **ح**, if they have no vowel, form a diphthong with Zqapa, as **حَاح** *I leave* (*shô-qin*).

In the first conjugation imperative, the **ح** is usually, **ح** sometimes, dropped. Thus from **حَاح** to *leap*, **حَاح** U. K., but **حَاح** sometimes in U.; **حَاح** *leave*, is *shūq* usually in K., *shwūq* usually in U.: **حَاح** to *pass* or to *enter*, does not drop **ح**: **حَاح** to *do*, never except in Al.

Verbs **ح** of the second conjugation have Pthakha in U. Q. etc. Zqapa in K., as **حَاح** U., **حَاح** K. to *happen*, § 87 c. (For **حَاح** K., **حَاح** U., see § 63.) These verbs are like **حَاح**, but in K. do not take even a half-vowel; thus **حَاح** *thou joinest* (*mzôgit*) K.

For **حَاح** to *be drunk*, and **حَاح** to *spread* (always Zqapa), see **ح** verbs, § 42; for **حَاح** to *bubble up*, **حَاح** to *be satisfied*, **حَاح** to *dye* (all **ح**), see **ح** verbs, § 44.

§ 42. Verbs **ح**. **حَاح** **حَاح** **حَاح**

First Conjugation. **حَاح** to *reveal*.

Present participle. Sing. ܕܠܝܡܐ m., ܕܠܝܡܐ f.; Pl. ܕܠܝܡܐ m. f. (= O.S. ܕܠܝܡܐ). In U. Sp. Sal. with first, in J. K. Al. Z. MB. Sh. with second Zlama sound. (So below wherever Lamadh has long Zlama.)

Past participle (abs. state). Sing. ܕܠܝܡܐ m., ܕܠܝܡܐ f.; Pl. (K.) ܕܠܝܡܐ m. f. (see § 50). = O.S. Sing. ܕܠܝܡܐ m., ܕܠܝܡܐ f.; Pl. ܕܠܝܡܐ m., ܕܠܝܡܐ f.

(*Def. state.*) Sing. ܕܠܝܡܐ U. K., or ܕܠܝܡܐ Ti. MB., or ܕܠܝܡܐ Tkh. m., ܕܠܝܡܐ f.; Pl. ܕܠܝܡܐ, ܕܠܝܡܐ or ܕܠܝܡܐ. = O.S. Sing. ܕܠܝܡܐ m., ܕܠܝܡܐ f.; Pl. ܕܠܝܡܐ m., ܕܠܝܡܐ f.

Imperative. Sing. ܕܠܝܡܐ m., ܕܠܝܡܐ f.; Pl. ܕܠܝܡܐ m. f., K. MB. Sh. as O.S. (but O.S. f. ܕܠܝܡܐ is wanting). In U. Q. Sal., Sing. ܕܠܝܡܐ m. f.; Pl. ܕܠܝܡܐ m. f. (Sal.).

Verbal noun. ܕܠܝܡܐ, or ܕܠܝܡܐ U. Sal. Q. Gaw.

From these the tenses follow as before. We may notice :

The first present.

S. 3 m. ܕܠܝܡܐ or ܕܠܝܡܐ U. J.

f. ܕܠܝܡܐ or ܕܠܝܡܐ U. J.

2 m. ܕܠܝܡܐ (Tkh.), ܕܠܝܡܐ U. Tkh. (Tkh.), ܕܠܝܡܐ Tkh. (the long Zlama of Tau has the first sound) or ܕܠܝܡܐ Q. MB.

f. ܕܠܝܡܐ (Tkh.), ܕܠܝܡܐ U. Tkh. (Tkh.), ܕܠܝܡܐ Tkh., ܕܠܝܡܐ Q. MB. or ܕܠܝܡܐ Al.

1 m. ܕܠܝܡܐ or ܕܠܝܡܐ U. Ti. Sh. (common).

f. ܕܠܝܡܐ or ܕܠܝܡܐ U. Ti. (common), or ܕܠܝܡܐ Al.

Pl. 3 m. f. ܕܠܝܡܐ, ܕܠܝܡܐ U. J.

2 m. f. **كَلَّمَ** (Sal.), or **كَلَّمَ** Ti. (Tkh.), or **كَلَّمَ** Al.

1 m. f. **كَلَّمَ** : **كَلَّمَ** U. : **كَلَّمَ** Ti. Al. Sh. Ash. : **كَلَّمَ** Ti. Sh. : **كَلَّمَ** U. Tkh. : **كَلَّمَ** Q. : **كَلَّمَ** Al.

[The O.S. contracted forms are given for comparison : Sing. **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** ; Pl. **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** .]

Second present. **كَلَّمَ** **كَلَّمَ** he is revealing etc. ; or in Sal. **كَلَّمَ** etc. ; in Gaw., Sing. **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** ; Pl. **كَلَّمَ** (or **كَلَّمَ**) : **كَلَّمَ** : **كَلَّمَ** .

Infinitive. **كَلَّمَ** ; or often **كَلَّمَ** U. Q. Sal. Gaw.

Second Conjugation. First division.

كَلَّمَ to hide.

Present participle. Sing. **كَلَّمَ** m., **كَلَّمَ** f. ; Pl. **كَلَّمَ** K. MB. Sh. Al. Z. In U. Mim is silent. In Q. Sal. Gaw. J. **كَلَّمَ** etc. [For the Zlama under Shin see above § 42.] O.S. **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** .

Past part. (abs. state). Sing. **كَلَّمَ** m., **كَلَّمَ** f. (Mim silent as above) ; Pl. **كَلَّمَ** (for U. see § 50). = O.S. **كَلَّمَ** : **كَلَّمَ** : **كَلَّمَ** .

(Def. state.) Sing. **كَلَّمَ** m., **كَلَّمَ** U. Ti., or **كَلَّمَ** Sp.

Tkh. Sal.; Pl. **ܡܝܠܝܡܝܢ** (Mim silent in U. etc.). Also in Al. as O.S. **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ**.

Imperative. Sing. **ܡܝܠܝܡܝܢ** m. f., Pl. **ܡܝܠܝܡܝܢ** U.; or **ܡܝܠܝܡܝܢ**, **ܡܝܠܝܡܝܢ** Sal. Q. Gaw. (ܡܝܠܝܡܝܢ Sal.); or Sing. **ܡܝܠܝܡܝܢ** m., **ܡܝܠܝܡܝܢ** f., Pl. **ܡܝܠܝܡܝܢ** K. Sh. MB. In O.S. **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ**.

Verbal noun. **ܡܝܠܝܡܝܢ** K. MB. **ܡܝܠܝܡܝܢ** sometimes Ti.: **ܡܝܠܝܡܝܢ** U., **ܡܝܠܝܡܝܢ** Sal. Gaw. Q., or **ܡܝܠܝܡܝܢ** Sal.

The tenses follow as before.

Second Conjugation. Second division. The only verbs conjugated thus are **ܡܝܠܝܡܝܢ** U. *to divide* (for which see below), and the causatives like **ܡܝܠܝܡܝܢ** § 46. They are like **ܡܝܠܝܡܝܢ** but take an euphonic vowel whenever **ܡܝܠܝܡܝܢ** does so. For **ܡܝܠܝܡܝܢ** *to throw*, see § 46.

Second Conjugation. Third division.

ܡܝܠܝܡܝܢ *to understand* (not common in K.). For the Zlama of Mim, see **ܡܝܠܝܡܝܢ**. Several are paradigm forms only.

Present participle. Sing. **ܡܝܠܝܡܝܢ** m., **ܡܝܠܝܡܝܢ** f., Pl. **ܡܝܠܝܡܝܢ** m. f. K. Al.; or **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ** U. MB. Sh. (but Mim silent U.); or **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ** : **ܡܝܠܝܡܝܢ** Q. Sal. Gaw. J.

Past participle (abs. state). Sing. **ܡܝܠܝܡܝܢ** m., **ܡܝܠܝܡܝܢ** f., Pl. **ܡܝܠܝܡܝܢ** m. f. K.; or Sing. **ܡܝܠܝܡܝܢ** m., **ܡܝܠܝܡܝܢ** f. U. Sal. Q. Gaw. (for pl. see § 50), so MB. Sh. with Mim sounded.

(*Def. state.*) Sing. **ܡܝܠܝܡܝܢ** m., **ܡܝܠܝܡܝܢ** (ܡܝܠܝܡܝܢ Ti.) f.,

Pl. **מִכְּדָמְךָ** m. f. K.; or **מִכְּדָמְךָ** : **מִכְּדָמְךָ** (**מִכְּדָמְךָ** Sp. Sal.) **מִכְּדָמְךָ** U. etc.

Imperative. Sing. **כִּדְמֵךְ** m. f., Pl. **כִּדְמוּ** m. f. U.; or **כִּדְמֵךְ** : **כִּדְמוּ** (**כִּדְמוּ** Sal.) Q. Gaw. Sal.; or Sing. **מִכְּדָמְךָ** m., **מִכְּדָמְךָ** f., Pl. **מִכְּדָמוּ** m. f. K. MB. Sh.

Verbal noun. **מִכְּדָמְךָ** K. MB., or **מִכְּדָמְךָ** Ti. sometimes, or **מִכְּדָמְךָ** U., or **מִכְּדָמְךָ** (or **כִּדְמוּ**) Sal., or **מִכְּדָמְךָ** Gaw.

The tenses follow as before: for the euphonic vowel see § 37 (5).

Some verbs with a silent final letter are conjugated like **כִּדְמוּ** verbs (but see § 46 ad init.). Such are: **כִּדְמוּ** to be extinguished (O.S. **כִּדְמוּ**): **כִּדְמוּ** to mix (also **כִּדְמוּ** as O.S.): **כִּדְמוּ** U. to knock, attack, butt (in Al. Tkh. as O.S. **כִּדְמוּ**. In K. also **כִּדְמוּ**): **כִּדְמוּ** or **כִּדְמוּ** to make a fence, see § 46: **כִּדְמוּ** K. (= **כִּדְמוּ** U., hard Kap) to lose savour (O.S. **כִּדְמוּ**): **כִּדְמוּ** K. U., also **כִּדְמוּ** Al., as O.S. to divide, §§ 46, 98 (cf. **כִּדְמוּ** midlent = O.S. **כִּדְמוּ** the division, and **כִּדְמוּ** half = O.S. **כִּדְמוּ**: **כִּדְמוּ** Tkh. a wave = *πέλαγος*?): **כִּדְמוּ** K. to be like, Arab.

So in the second conjugation **כִּדְמוּ** U. = **כִּדְמוּ** Al. = **כִּדְמוּ** K. to divide: **כִּדְמוּ** K. to call to prayer, Arab.: **כִּדְמוּ** Al. to liken (O.S. **כִּדְמוּ**) = **כִּדְמוּ** K. (Arab.): **כִּדְמוּ** U. to pant.

§ 43. Verbs **כִּדְמוּ** (**כִּדְמוּ**) of the first conjugation are usually written with only one **כ** in the imperative, as **כִּדְמוּ** from **כִּדְמוּ** to snatch.

§ 44. Verbs **כִּדְמוּ** . **כִּדְמוּ**

These verbs are in most places, in many of their forms, conjugated as if ܐ was absent, and like ܕ verbs. In others, as in O.S., they are conjugated as if ܐ was a strong consonant.

First Conjugation. ܕܡܥܕܐ to hear (= O.S. ܕܡܥܕܐ). In U. etc., pronounced ܕܡܥܕܐ, see § 46.

Present participle. Sing. ܕܡܥܕܐ m., ܕܡܥܕܐ f. U. Sh. as O.S., or ܕܡܥܕܐ f. K., Pl. ܕܡܥܕܐ m. f. (in Tkh. pron. *shâmé*, as if ܕܡܥܕܐ, a ܕ verb); O.S. ܕܡܥܕܐ.

Past participle (abs. state). Sing. ܕܡܥܕܐ m., ܕܡܥܕܐ f. U., or ܕܡܥܕܐ f. Ti. Ash., ܕܡܥܕܐ Al. Z. as O.S.; Pl. ܕܡܥܕܐ Ti. (as if ܕ), see § 50.

(*Def. state.*) Sing. ܕܡܥܕܐ m. U. Tkh., or ܕܡܥܕܐ Al., or ܕܡܥܕܐ Ti. Z. Al. as O.S.: ܕܡܥܕܐ f. as O.S. [pron. *shmi'ta* Ti.]; Pl. ܕܡܥܕܐ, ܕܡܥܕܐ, or ܕܡܥܕܐ as O.S.

Imperative. Sing. ܕܡܥܕܐ m. f., Pl. ܕܡܥܕܐ m. f. U. Q. Sal. Gaw. (as if ܕ) [in Sal. ܕ]; or Sing. ܕܡܥܕܐ m., ܕܡܥܕܐ f., Pl. ܕܡܥܕܐ m. f. K. MB.; or Sing. ܕܡܥܕܐ m., ܕܡܥܕܐ f., Pl. ܕܡܥܕܐ m. f. Al. Ash. In O.S. ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ.

Verbal noun. ܕܡܥܕܐ : ܕܡܥܕܐ Al. Ash.: also ܕܡܥܕܐ U. Q. Sal. Gaw.

From these come the tenses ; we notice especially :

The first present. In U. Sh. ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ. In K. the feminines are ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ : ܕܡܥܕܐ. In Al. the 2 pl. is ܕܡܥܕܐ, and in Tkh. is pronounced *shâmétun*, as if a ܕ verb. For variations in the terminations see § 31.

The second present. **ܡܝܬܡܝܢ** : but in Sal. **ܡܝܬܡܝܢ** ; in Gaw. and also Sal. **ܡܝܬܡܝܢ** etc., as in **ܡܝܬܡܝܢ** verbs, p. 101.

Second Conjugation. **ܡܝܬܡܝܢ** or **ܡܝܬܡܝܢ** to assemble.

Pres. participle. Sing. **ܡܝܬܡܝܢ** m., **ܡܝܬܡܝܢ** or **ܡܝܬܡܝܢ** f, Pl. **ܡܝܬܡܝܢ** U. MB. Sh. (but in U. Mim is silent); so Sal. Q. Gaw. J. but with **ܡܝܬܡܝܢ** ; or Sing. **ܡܝܬܡܝܢ** m., **ܡܝܬܡܝܢ** f, Pl. **ܡܝܬܡܝܢ** m. f. K. (in Tkh. pron. *mjâmé*, as if **ܡܝܬܡܝܢ**); and so Ash. but with **ܡܝܬܡܝܢ**.

Past participle (abs. state). Sing. **ܡܝܬܡܝܢ** m. : **ܡܝܬܡܝܢ** U., or **ܡܝܬܡܝܢ** K. f. ; Pl. **ܡܝܬܡܝܢ** K. (for U., see § 50).

(*Def. state.*) Sing. **ܡܝܬܡܝܢ** K., or **ܡܝܬܡܝܢ** U. MB. Sal. Q. m. ; **ܡܝܬܡܝܢ** K., or **ܡܝܬܡܝܢ** U. Ti. f. ; Pl. **ܡܝܬܡܝܢ** or **ܡܝܬܡܝܢ**.

Imperative. Sing. **ܡܝܬܡܝܢ** m. f. ; Pl. **ܡܝܬܡܝܢ** m. f. U. So Q. Gaw. Sal. with **ܡܝܬܡܝܢ** (Sal.). In K. **ܡܝܬܡܝܢ** m., **ܡܝܬܡܝܢ** f. ; Pl. **ܡܝܬܡܝܢ** m. f. So Ash. MB. Sh. with **ܡܝܬܡܝܢ**.

Verbal noun. **ܡܝܬܡܝܢ** K. : **ܡܝܬܡܝܢ** MB. Sh. Ash. : **ܡܝܬܡܝܢ** U. : **ܡܝܬܡܝܢ** Q. Sal. (or 'ܡܝܬܡܝܢ' Sal.) : **ܡܝܬܡܝܢ** Gaw.

The tenses follow as before.

The verbs **ܡܝܬܡܝܢ** to bubble up, **ܡܝܬܡܝܢ** to be satisfied, **ܡܝܬܡܝܢ** to dye (which in U. have a Pthakha sound, see § 46), are pronounced differently in U. and K. in the First present. Thus **ܡܝܬܡܝܢ** I am satisfied, is *sâ-win* K., *sô'in* U. But **ܡܝܬܡܝܢ** U. she is satisfied, is *sô'a*, and also **ܡܝܬܡܝܢ** K. is *sô'ya*. Past part. **ܡܝܬܡܝܢ** *su'ya*, etc.

For verbs with more than one weak letter, see § 46.

§ 45. *Causative verbs.*

(a) These verbs are derived from Aph'el, and are formed by prefixing **פ** to the root (Gaw. Q. Sal. J. **פ** or **פ**), as **הָרַג** to kill, **הָרַג** to have killed. Almost all first conjugation verbs form causatives in N.S.; and they are frequently used where in English the original verb would be used, when the sense is that a person does a thing by the hand of another, as, *St Paul wrote an epistle by the hand of a scribe*, **הָרַג פְּהָרַגְתָּ הָרַגְתָּ הָרַגְתָּ הָרַגְתָּ** (or **הָרַגְתָּ הָרַגְתָּ**).

The meaning must be noted: thus, **جَذَّ** *to dry up* intr., **جَذَّوْهُ** *to cause to dry up*; but **أَخْبَسَ** *to grind* tr., **أَخْبَسَهُ** *to have ground*. In the first case the object of the causative is the subject of the original; in the second case the object of both verbs is the same. But there are some exceptions, as **ذَكَرَ** *to remember*, **أَخْبَسَهُ** *to cause to remember, remind*, see below, *h*.

Some causatives are triliteral owing to a weak letter having dropped. These are noted below. But notice that verbs **ف**, which in O.S. drop **ف** in Aph'el, retain it in the N.S. causative.

(b) *Causatives of 𐤀 and 𐤁 verbs.* These are very irregular. In O.S. these verbs usually insert 𐤍 in the Aph'el, and a few of them are now so formed in Al., as noted in the following list.

ٻُڌ *to go*, O.S.—گڻڍ U. *to carry*, (ڍ J.) or مڻڍ K. or ٺٺڍ
 K. Z. (ڍ J.) or ٺهڻڍ Al.; no preformative Mim (O.S. ٺهڻڍ, root
 مڻڍ, cf. O.S. ڍڻڍ *a caravan, herd*), § 46.

أَكَلَ *to eat*, O.S.—**أَكَلَ** (O.S. **أَكَلَ**) *to feed*.

שָׁם or שָׁם to shut—שָׁם §§ 46, 113.

ἄλλοι *to say*, O.S.—none, § 46.

ܐܪܝܐ to go up—**ܐܪܝܐ**, or **ܐܪܝܐ** Al. (O.S. P'al **ܐܪܝܐ**, Aph. **ܐܪܝܐ**), § 46.

ܐܪܝܐ to bind, O.S.—**ܐܪܝܐ**, or **ܐܪܝܐ** Al. § 46.

ܐܪܝܐ to be cold—**ܐܪܝܐ** §§ 46, 92.

ܐܪܝܐ or **ܐܪܝܐ** to spit—**ܐܪܝܐ** § 46.

ܐܪܝܐ to come, O.S.—**ܐܪܝܐ** (ܐ) K. or **ܐܪܝܐ** U. or **ܐܪܝܐ** (also **ܐܪܝܐ**) Sal. Q. Gaw. or **ܐܪܝܐ** Al. (ܐ), (O.S. **ܐܪܝܐ**) to bring.

ܐܪܝܐ to hazard, be bold—none.

ܐܪܝܐ to beget, lay (eggs)—**ܐܪܝܐ** § 92. See p. 114.

ܐܪܝܐ to know, O.S.—**ܐܪܝܐ** (ܐ Ash.) or **ܐܪܝܐ** Al. § 46 (O.S. **ܐܪܝܐ**) to inform.

ܐܪܝܐ to give—none, § 46.

ܐܪܝܐ Ti. to borrow, O.S.—**ܐܪܝܐ** Ti. to lend (O.S. **ܐܪܝܐ**).

ܐܪܝܐ to mourn—**ܐܪܝܐ** U. or **ܐܪܝܐ** § 46.

ܐܪܝܐ to hasten intr.—**ܐܪܝܐ** to hasten tr. and intr. Kurd.

ܐܪܝܐ to learn, O.S.—**ܐܪܝܐ**, **ܐܪܝܐ** Al. (O.S. **ܐܪܝܐ**) to teach, § 46.

ܐܪܝܐ K. to afflict (O.S. **ܐܪܝܐ**)—**ܐܪܝܐ** U. K. to afflict.

ܐܪܝܐ (as O.S.) or **ܐܪܝܐ** or **ܐܪܝܐ** to swear—**ܐܪܝܐ** K. or **ܐܪܝܐ** Sh. (ܐ Sal. Q.) or **ܐܪܝܐ** U. or **ܐܪܝܐ** Al. U. O.S. to swear tr., § 46.

ܐܪܝܐ, or **ܐܪܝܐ** as O.S. to bake—**ܐܪܝܐ** U. or **ܐܪܝܐ** U. or **ܐܪܝܐ** K. or **ܐܪܝܐ** Al. or **ܐܪܝܐ** Sal. Q. Gaw. § 46.

ܐܪܝܐ to burn intr. O.S.—**ܐܪܝܐ** or **ܐܪܝܐ** Al. O.S. to burn tr.

ܐܪܝܐ K. Al. to weight, affirm, O.S.—**ܐܪܝܐ** (O.S. **ܐܪܝܐ**).

ܡܕܝܐ *to be long* (O.S. ܡܕܝܐ)—ܡܕܝܐ, or ܡܕܝܐ Al. Z. (O.S. ܡܕܝܐ).

ܡܕܝܐ or ܡܕܝܐ *to be green* (cf. ܡܕܝܐ)—ܡܕܝܐ (O.S. ܡܕܝܐ *to make pale or green*), § 46.

ܡܕܝܐ *to inherit* O.S.—ܡܕܝܐ (O.S. ܡܕܝܐ).

ܡܕܝܐ (ܡ, O.S. ܡ) or ܡܕܝܐ (ܡ) *to sit*—ܡܕܝܐ U. K. *to place*, or ܡܕܝܐ Al. O.S. (both ܡ), or rarely ܡܕܝܐ *to cause to sit*, § 46.

[In Sal. Q. Gaw. J. the causatives all have Zlama on the first, and so in the lists which follow.]

(c) *Causatives of ܡܕܝܐ or ܡܕܝܐ verbs.* As a rule these are regular, except that ܡ is changed into ܡ. But the following are exceptions.

ܡܕܝܐ *to judge*, O.S. ܡܕܝܐ—(none). (ܡܕܝܐ is another verb, see below g).

ܡܕܝܐ *to turn intr.*—ܡܕܝܐ or ܡܕܝܐ Al. § 46.

ܡܕܝܐ *to increase intr.*—ܡܕܝܐ (rare) or ܡܕܝܐ, foreign.

ܡܕܝܐ *to be warm*, O.S. ܡܕܝܐ or ܡܕܝܐ—ܡܕܝܐ or ܡܕܝܐ.

ܡܕܝܐ *to live*, O.S.—ܡܕܝܐ.

ܡܕܝܐ or ܡܕܝܐ *to be worth*—ܡܕܝܐ § 46

ܡܕܝܐ *to come to an end* (as a fight), *to press down*—ܡܕܝܐ.

ܡܕܝܐ *to hazard*—(none), § 46.

ܡܕܝܐ *to be black*, O.S. ܡܕܝܐ—ܡܕܝܐ.

ܡܕܝܐ *to bow intr.*, O.S. ܡܕܝܐ—ܡܕܝܐ U. (ܡ K.).

ܡܕܝܐ U. *to pay*, O.S. ܡܕܝܐ (= ܡܕܝܐ *to collect?*)—ܡܕܝܐ.

ܡܕܝܐ *to knead*, O.S. ܡܕܝܐ—ܡܕܝܐ or ܡܕܝܐ.

ܡܕܝܐ *to melt intr.* (by rubbing)—ܡܕܝܐ or ܡܕܝܐ (Heb. and Chald. root ܡܕܝܐ).

مُذِّبٌ to suck, O.S. مَضَى—مُذِّبٌ to suckle, suck up.

مُذِّبٌ to die, O.S. مَضَى—مُذِّبٌ or مَضَى.

مُذِّبٌ to rest intr., die, O.S. مَضَى—مُذِّبٌ or مَضَى to rest tr. and intr.

مُذِّبٌ to ordain, O.S. مَضَى—مُذِّبٌ.

مُذِّبٌ to cool intr., O.S. مَضَى to blow—مُذِّبٌ or مَضَى.

مُذِّبٌ U. to lose savour (= مَضَى K. p. 103), O.S. مَضَى—مُذِّبٌ U.

مُذِّبٌ to remain, O.S. مَضَى—مُذِّبٌ or مَضَى.

مُذِّبٌ to hunt, fish, O.S. مَضَى—مُذِّبٌ.

مُذِّبٌ to rise, O.S. مَضَى—مُذِّبٌ U. Tkh. (مَضَى Ti.).

مُذِّبٌ to wink, U. to bruise, cut—مُذِّبٌ. Root مَضَى.

مُذِّبٌ to dig (so Heb.)—مُذِّبٌ.

مُذِّبٌ or مَضَى to be cold, O.S. مَضَى—مُذِّبٌ.

مُذِّبٌ to hit, knock—مُذِّبٌ or مَضَى.

مُذِّبٌ to darn—مُذِّبٌ. Root مَضَى?

مُذِّبٌ to be high—مُذِّبٌ to lift, or مَضَى Al. In O.S. Aph. مَضَى.

مُذِّبٌ to be in love—مُذِّبٌ. Heb. and Arab. root.

(d) The causatives of verbs with middle م have sometimes م silent, the vowel being thrown back to the preceding letter; as مَضَى to have carried, or to load, from مَضَى to carry. Or we may say مَضَى, but this is less common.

(e) Also verbs which have a silent letter for their second radical, throw back their vowel in the causatives; as مَضَى to wake intr., مَضَى to wake tr.

(f) Those first conjugation quadrilaterals which insert م after

ܕ or ܐ (§ 46) drop it in the causative. In the case of ܐ that letter is sometimes sounded in the causative, sometimes not; thus:

ܕܚܝܬܐ *to desire*, ܕܚܝܬܐ *to cause to be desired*.

ܕܚܝܬܐ *to thirst*, ܕܚܝܬܐ U. Tkh. or ܕܚܝܬܐ Ti. *to make thirsty*.

(g) Several causatives have no originals in N.S.

ܕܚܝܬܐ *to bear a bastard*, cf. N.S. ܕܚܝܬܐ *a bastard*.

ܕܚܝܬܐ *to appear*. O.S. ܕܚܝܬܐ *to perceive*.

ܕܚܝܬܐ U. or ܕܚܝܬܐ K. or ܕܚܝܬܐ *to blossom*, see § 115. Cf. O.S.

ܕܚܝܬܐ *green*.

ܕܚܝܬܐ or ܕܚܝܬܐ K. *to search*. O.S. ܕܚܝܬܐ and ܕܚܝܬܐ id.

ܕܚܝܬܐ *to fine*, Arab. Cf. N.S. ܕܚܝܬܐ *a fine*.

ܕܚܝܬܐ *to borrow*. Cf. N.S. ܕܚܝܬܐ *a debt*, Pers. In Al. ܕܚܝܬܐ.

ܕܚܝܬܐ *to drive a shuttle*. O.S. ܕܚܝܬܐ *thread*, (from ܕܚܝܬܐ *to enter*?).

ܕܚܝܬܐ Al. *to prepare*, § 106. But we have ܕܚܝܬܐ K., ܕܚܝܬܐ K. and ܕܚܝܬܐ U. K., all *to prepare*.

ܕܚܝܬܐ Al. *to neglect*, O.S.

ܕܚܝܬܐ Ti. Al. *to vomit*. O.S. ܕܚܝܬܐ *to turn*, Aph. *to overturn*; O.S. ܕܚܝܬܐ *vomit*.

ܕܚܝܬܐ *to confess*. So O.S. In Sal. ܕܚܝܬܐ.

ܕܚܝܬܐ U. *to mew*. Arab.

ܕܚܝܬܐ *to love*, (O.S. ܕܚܝܬܐ), see § 95 e.

ܕܚܝܬܐ *to make presents*. Cf. N.S. ܕܚܝܬܐ *a present*, Arab.

ܕܚܝܬܐ or ܕܚܝܬܐ *to blister, prick up the ears*. Arab. Cf. § 113 i. (See also below.)

ܡܕܝܠ *to be lazy.* Arab.

ܡܕܝܟ K. *to give or take interest.* Cf. O.S. **ܡܕܝܟܐ** *money.*

ܡܕܝܟܐ *to preach, say the litany.* O.S. **ܡܕܝܟܐ** and **ܡܕܝܟܐ**.

ܡܕܝܟܐ *to plaister,* § 113 i.

ܡܕܝܟܐ *to justify,* § 119.

ܡܕܝܟܐ *to pant.* Cf. **ܡܕܝܟܐ** *to snuff about* (as a dog); perh. formed from O.S. **ܡܕܝܟܐ** *panting.*

ܡܕܝܟܐ *to mimic.*

ܡܕܝܟܐ K. or **ܡܕܝܟܐ** U. *to linger.* In Al. **ܡܕܝܟܐ** *is to seal,* as N.S. **ܡܕܝܟܐ** *a seal.* In Chald. the Pa'el *is to hasten.*

ܡܕܝܟܐ *to smell.* O.S. **ܡܕܝܟܐ**.

ܡܕܝܟܐ *to make blue or green, foreign.* Cf. N.S. **ܡܕܝܟܐ** *blue or green.*

ܡܕܝܟܐ *to comment on; in Z. to light a candle.* **ܡܕܝܟܐ** Tkh. *to light a candle.* O.S. **ܡܕܝܟܐ** *to illumine.*

ܡܕܝܟܐ *to fester.* Cf. N.S. **ܡܕܝܟܐ** *matter,* (perhaps root **ܡܕܝܟܐ** *to ooze, distil*).

ܡܕܝܟܐ *to rebuke* = O.S. **ܡܕܝܟܐ** (**ܡܕܝܟܐ**), [Nun inserted by false analogy?], but in N.S. the Kap is soft.

ܡܕܝܟܐ *to leak,* perhaps O.S. **ܡܕܝܟܐ** *to ooze.* See above.

ܡܕܝܟܐ *to prosper tr., thank,* Arab. Cf. N.S. **ܡܕܝܟܐ** *thanks.*

ܡܕܝܟܐ *to mock.* O.S. **ܡܕܝܟܐ** *to beg.* N.S. meaning from Arabic.

ܡܕܝܟܐ *to be or make poor,* as O.S. Also caus. of **ܡܕܝܟܐ** *to be hushed.*

ܡܕܝܟܐ *to despise, reject.* So O.S.

ܡܘܨܝܬܐ U. or ܡܘܨܝܬܐ K. (ܡ like ܡ) *to prove, affirm, Arab.* Cf. N.S. ܡܘܨܝܬܐ = *proof*, which retains the ܡ sound.

ܡܘܨܝܬܐ *to cry out.* O.S. ܡܘܨܝܬܐ.

ܡܘܨܝܬܐ K. *to ask for, Arab.*

ܡܘܨܝܬܐ *to put in order.* Cf. N.S. ܡܘܨܝܬܐ *order, Kurd.*

ܡܘܨܝܬܐ *to preach the Gospel.*

ܡܘܨܝܬܐ U. or ܡܘܨܝܬܐ K. *to find*, § 113 j. (Conjugate like ܡܘܨܝܬܐ.)

ܡܘܨܝܬܐ *to give a pledge, flood*, (see ܡܘܨܝܬܐ). O.S. Chald. *to pledge.*

Also many causatives have no original except in one particular district.

(h) Many causatives differ from their originals in meaning, or else undergo a development of meaning; but most of them may also be used in a simple causative sense.

ܡܘܨܝܬܐ K. Al. *to spend the night* (O.S. ܡܘܨܝܬܐ), *be stale.* ܡܘܨܝܬܐ *to fast, be stale, keep over till next day* U. Cf. N.S. ܡܘܨܝܬܐ *stale* U.

ܡܘܨܝܬܐ *to create*, O.S. ܡܘܨܝܬܐ *to beget* K., *bear* K.

ܡܘܨܝܬܐ *to flash* (lightning) [so O.S.], *to have a sudden pain.*

ܡܘܨܝܬܐ *to polish, be bright*, as O.S.

ܡܘܨܝܬܐ *to weave, tie, wrestle* K., O.S. ܡܘܨܝܬܐ *to freeze* (for ܡܘܨܝܬܐ § 92).

ܡܘܨܝܬܐ *to circumcise, to cut down wood* K. ܡܘܨܝܬܐ *to inform against.* Cf. O.S. ܡܘܨܝܬܐ *to cut, give sentence*, ܡܘܨܝܬܐ *a penalty.*

ܡܘܨܝܬܐ *to wear out* intr. ܡܘܨܝܬܐ *to write Majliyanā* (~), p. 6.

ܡܘܨܝܬܐ *to draw* (O.S. ܡܘܨܝܬܐ). ܡܘܨܝܬܐ *to prolong, draw out.*

ܡܘܨܝܬܐ *to hold, catch* [so O.S.], *take, hire, correspond to*, etc. ܡܘܨܝܬܐ *to compare, let out on hire.*

דָּבַדַּ אֶל. *to subdue*. מְדַבֵּד אֶל. *to make, mend*.

דָּבַדַּ *to remember* O.S. מְדַבֵּד *to remind* (דָּ like דָּבָר).

דָּבַדַּ *to be like* O.S. מְדַבֵּד *to compare*.

דָּבַדַּ *to lie down, sleep, die* O.S. מְדַבֵּד *to put to bed* (children).

דָּבַדַּ *to be, become* O.S. מְדַבֵּד *to beget* K., *bear* K.

דָּבַדַּ K. *to subdue*, (so N.S. דָּבַדַּ *subject*). מְדַבֵּד or מְדַבֵּד אֶל. *to subdue, to confiscate*.

דָּבַדַּ *to scratch*, also *to be squeezed out* (juice), *to be overripe*. מְדַבֵּד *to scratch*. Also *to glitter*, as snow (= מְדַבֵּד).

דָּבַדַּ *to rise*, as the sun (O.S. דָּבַדַּ; cf. O.S. דָּבַדַּ, *scattered*). מְדַבֵּד K. *to glitter* as snow, (in U. מְדַבֵּד).

דָּבַדַּ *to find out*, Arab. מְדַבֵּד *to announce, inform, warn*.

דָּבַדַּ *to revolve, travel* O.S. מְדַבֵּד *to overturn, pass* (at table), *translate*.

דָּבַדַּ Al. Tkh. *to keep, gather together*. מְדַבֵּד Al. *to shew*, (O.S. מְדַבֵּד).

דָּבַדַּ *to be white* O.S. מְדַבֵּד *to tin saucepans, whitewash*.

דָּבַדַּ *to see* O.S., in K. Al. *to find*. מְדַבֵּד *to shew*.

דָּבַדַּ K. *to grow perfect*. מְדַבֵּד U. K. *to affirm, make firm*.

דָּבַדַּ *to be sweet* O.S. מְדַבֵּד *to forgive, cause to be desired*.

דָּבַדַּ *to be patient* as Arab.; *stand* Al., *chat* K. (O.S. *to collect, keep in*). מְדַבֵּד *to postpone, keep waiting*.

דָּבַדַּ K. *to be content with*, cf. דָּבַדַּ § 46. מְדַבֵּד U. K. *to miss a person*.

דָּבַדַּ *to sit*, as a hen (O.S. *to cover*): *to fall in*, as a roof, as O.S. מְדַבֵּד *to overturn*, (= O.S. מְדַבֵּד).

דָּבַדַּ *to go bad, deteriorate* O.S. מְדַבֵּד *to spoil, injure*.

ܣܕܝܡ K. *to be under a vow, be prohibited, repay for loss.* **ܡܣܕܝܡ** *to excommunicate, as O.S. Aph., to curse Al., to lay under a vow K.*

ܡܬܝܬܐ *to ask for, (also in marriage) Arab.* **ܡܬܝܬܐ** *to give in marriage (a daughter).*

ܡܬܝܬܐ *to carry O.S.* **ܡܬܝܬܐ** *to load an animal.*

ܡܬܝܬܐ *to whip up a horse O.S., plough, row a boat.* **ܡܬܝܬܐ** *to canter a horse, tr.*

ܡܬܝܬܐ K. U. or **ܡܬܝܬܐ** Al. O.S., *to bear, lay eggs.* **ܡܬܝܬܐ** *to beget U.*

ܡܬܝܬܐ *to learn O.S.* **ܡܬܝܬܐ** *to teach, instigate, p. 107.*

ܡܬܝܬܐ *to write (as a scribe) O.S.* **ܡܬܝܬܐ** *to dictate, write (as an author).*

ܡܬܝܬܐ *to put on O.S.; to fight Ti. Al.* **ܡܬܝܬܐ** *to clothe, (both ܒ).*

ܡܬܝܬܐ *to fit O.S.* **ܡܬܝܬܐ** *to compose songs, books, etc.*

ܡܬܝܬܐ *to arrive, also to be ripe or grown up, to catch up, to be sent, all as O.S.; and to wrestle K.* **ܡܬܝܬܐ** *to send, to cause a thing to happen to a person.*

ܡܬܝܬܐ *to be meek, O.S.* **ܡܬܝܬܐ**, § 81 (5). **ܡܬܝܬܐ** *to humiliate.*

ܡܬܝܬܐ *to fill O.S., suffice, load a gun.* **ܡܬܝܬܐ** *to make shift with.*

ܡܬܝܬܐ *to rub (or ܡܬܝܬܐ).* **ܡܬܝܬܐ** *to fix.*

ܡܬܝܬܐ *to rest, die O.S.; to go out, as a lamp; be ruined, as a church.* **ܡܬܝܬܐ** or **ܡܬܝܬܐ** *to rest, tr. and intr.* The causative is the usual word in U. for *to rest*.

ܡܬܝܬܐ *to gnaw K., hew, O.S.* **ܡܬܝܬܐ** *to rake, cf. N.S.* **ܡܬܝܬܐ** *a rake.*

ܡܬܝܬܐ *to fall O.S.* **ܡܬܝܬܐ** *to dethrone, turn out of office.*

ܡܬܝܬܐ *to drive a nail, chisel as O.S., bump as Arab.* **ܡܬܝܬܐ** *to tattoo, vaccinate.*

ܡܬܝܬܐ K., O.S. and **ܡܬܝܬܐ** U., both *to forget, (not in causative sense).*

אַרְבָּן to ordain O.S. **אַרְבָּן** to present for ordination; (with **אַרְבָּן**) to attend to, § 71.

אַרְבָּן K. Al., O.S. and **אַרְבָּן** K., both to testify. In U. **אַרְבָּן** **אַרְבָּן**.

אַרְבָּן to fall in (a well or roof); fit stones together K., O.S. **אַרְבָּן** to repair tools.

אַרְבָּן to be red O.S., blush. **אַרְבָּן** to toast (bread), shame.

אַרְבָּן O.S. and **אַרְבָּן** to comb. The former also to grow lean.

אַרְבָּן U. to do skilfully (O.S. to labour). **אַרְבָּן** to bargain, barter.

אַרְבָּן to dwell O.S. **אַרְבָּן** to build; and in U. to people (a country).

אַרְבָּן to dig up, destroy O.S. **אַרְבָּן** Tkh. to take root.

אַרְבָּן to flee O.S.; to run K. Al. **אַרְבָּן** to pursue, allow to escape.

אַרְבָּן to stretch out O.S., go a long distance. **אַרְבָּן** to see off on a journey, to stretch out K., let go Ti. Al.

אַרְבָּן O.S. (rare in U.) and **אַרְבָּן** to listen, obey, pay attention (not in caus. sense).

אַרְבָּן K. to receive, believe, (= **אַרְבָּן** U.) as O.S. Pa'el. **אַרְבָּן** to make acceptable.

אַרְבָּן to read, call, name, crow O.S. **אַרְבָּן** to teach. Cf. also **אַרְבָּן** **אַרְבָּן** a legible hand, lit. pen.

אַרְבָּן to receive Holy Communion; in K. Al. to approach, both as O.S. **אַרְבָּן** to offer, celebrate the Eucharist K., bring near K. Al.

אַרְבָּן to bite as O.S. Pa'el (rare). **אַרְבָּן** to cut with scissors, keep back part of a price or debt.

אַרְבָּן to win a game U., cover as O.S. **אַרְבָּן** to lose a game U.

ܕܕܝܥܝܢ *to be angry, squeeze K., sweep with a wooden rake (ܕܕܝܥܝܢܐ).*
ܕܕܝܥܝܢܐ *to quarrel.*

ܕܕܝܥܝܢܐ K. (O.S. **ܕܕܝܥܝܢܐ**) and **ܕܕܝܥܝܢܐ** *to sprinkle.*

ܕܕܝܥܝܢܐ *to shiver with cold or fear, Arab.* **ܕܕܝܥܝܢܐ** *to shiver with fever.*

ܕܕܝܥܝܢܐ K. *to love O.S.* **ܕܕܝܥܝܢܐ** *to make friendly, to put an orphan lamb to another dam K.* Cf. **ܕܕܝܥܝܢܐ** *to have pity (O.S. ܕܕܝܥܝܢܐ).*

ܕܕܝܥܝܢܐ *to go, (in First present, only in Al. in the sense to wander) [O.S. to creep].* **ܕܕܝܥܝܢܐ** *to have a miscarriage.*

ܕܕܝܥܝܢܐ *to be slack, loose.* **ܕܕܝܥܝܢܐ** *to grant a divorce U. (ܕܕܝܥܝܢܐ U. or ܕܕܝܥܝܢܐ K. to throw, divorce).* In O.S. Pa. Aph. *to loose.*

ܕܕܝܥܝܢܐ *to run fast U., run to and fro K., wrench K., stray.* **ܕܕܝܥܝܢܐ** *to dip a red hot iron in water, or yarn in paste (O.S. Aph. to water).*

ܕܕܝܥܝܢܐ *to take O.S., charge, force to pay, subtract.* **ܕܕܝܥܝܢܐ** *to overlay with metals, interweave, p. 119.*

ܕܕܝܥܝܢܐ *to loose, lodge intr., be profaned, forgive, dismiss, break a command or fast, O.S.* **ܕܕܝܥܝܢܐ** *to entertain, pitch tents.*

ܕܕܝܥܝܢܐ *to suck the whole of an egg, flash ; slip off peel K.* **ܕܕܝܥܝܢܐ** *to whistle, as O.S. Aph.*

ܕܕܝܥܝܢܐ *to drink O.S., be irrigated, smoke tobacco K.* **ܕܕܝܥܝܢܐ** *to dip a red hot iron, or stretch yarn after dipping on poles, or the warp, in weaving (see ܕܕܝܥܝܢܐ above), to irrigate.* So **ܕܕܝܥܝܢܐ** = *dipped yarn.*

ܕܕܝܥܝܢܐ *to be delirious Al.; to be pleasant Ti. (= ܕܕܝܥܝܢܐ U.).* **ܕܕܝܥܝܢܐ** Ti. or **ܕܕܝܥܝܢܐ** U. *to do as one likes, § 46¹.*

(i) *Irregular Causatives ; and Causatives from Second Conjugation verbs.* See also above *b to f incl. and h.*

¹ Many of these O.S. verbs are not found in Aph'el in O.S. ; and many have not the N.S. meaning in O.S. Aph'el.

ḍḍ to cover, O.S.; also **ḍḍ** K. Al. Caus. **ḍḍ** or **ḍḍ** to cover, shut a door.

ḍḍ K., O.S. to believe = **ḍḍ** U. Caus. **ḍḍ** U.

ḍḍ or **ḍḍ** to play. Caus. **ḍḍ**, see § 47.

ḍḍ K. Al. and **ḍḍ** K. to swell. O.S. **ḍḍ**.

ḍḍ to wonder, Arab. **ḍḍ** to astonish. **ḍḍ** is used in K. Al. as an impersonal verb = to be pleased to do a thing.

ḍḍ to understand. Caus. **ḍḍ**, which is also the causative of **ḍḍ** to cut, § 83 (6); also very rarely **ḍḍ**. [In K. **ḍḍ** (ḍḍ Al. Bo.) is substituted for **ḍḍ**, pp. 98, 102.]

ḍḍ to bathe, wash O.S. Caus. **ḍḍ** or **ḍḍ**.

(j) When a verb has no causative the same sense may sometimes be rendered by **ḍḍ** to make, **ḍḍ** to give, **ḍḍ** to teach or incite; as **ḍḍ ḍḍ ḍḍ** U. he caused him to be loved; **ḍḍ ḍḍ ḍḍ** he made Thomas love; **ḍḍ ḍḍ ḍḍ** [ḍḍ] U. K. he would have caused him not to die = **ḍḍ ḍḍ ḍḍ** Al., St John xi. 37 (ḍḍ Al. = ḍḍ U.); **ḍḍ ḍḍ ḍḍ** make the boys sing (O.S. **ḍḍ ḍḍ ḍḍ**).

§ 46. Irregular Verbs. **ḍḍ ḍḍ ḍḍ**

First Conjugation.

The following verbs have a Pthakha sound in U. Sal. Q. Gaw. and most of them in Ash.; but a Zqapa sound in Ti. Tkh. etc. The fem. of the pres. part. of those which are **ḍ** or **ḍ** are either with or without **ḍ**, as **ḍḍ** or **ḍḍ** she sleeps.

ḍḍ to make a hole O.S.

ḍḍ to fall down, as a new wall

ḍḍ to swallow O.S.

(not **ḍḍ** to indent).

- ܠܟܝܕ** *to assemble intr., Arab.* **ܦܩܝܫ** *to lose savour O.S. p. 103.*
ܠܟܝܕ *to shave, shear O.S.* **ܦܩܝܟ** *divide (U. rare in 1 conj.);*
ܠܟܝܕ *to crack, (in O.S. to draw out* *O.S., Al. ܦܩܝܝܬ.*
water), meaning from Arab. **ܦܩܝܕ** *to step, step aside K., O.S.,*
ܠܟܝܕ *to sow O.S.* *leave K., leave off K.*
ܠܟܝܕ *to be leavened O.S.* **ܦܩܝܕ** *to explode O.S.*
ܠܟܝܕ *to sink intr. U. K. (not used* **ܦܩܝܕ** *to pay O.S.*
in Ash.), to print Al. [O.S. **ܦܩܝܕ** *to be lukewarm (not used in*
ܠܟܝܕ *to impress, sink.]* *Ash.), cf. O.S. ܦܩܝܕܐ tepid.*
ܠܟܝܕ *to sleep. In O.S. to be young.* **ܦܩܝܕ** *to dye, dip O.S.*
ܠܟܝܕ, see **ܠܟܝܕ** below. **ܦܩܝܕ** *to be refined, as metals O.S.*
ܠܟܝܕ *to know O.S. (see below).* *Also to sting with Zqapa*
ܠܟܝܕ *to lap (Ash. Zqapa), § 92.* *sound.*
Chald. ܠܟܝܕ. **ܦܩܝܕ** (or **ܦܩܝܕ** ?) *to be firm, hard.*
 O.S. ܦܩܝܕ and ܦܩܝܕ.
ܠܟܝܕ *to mix. O.S. and Al. ܠܟܝܕ.* **ܦܩܝܕ** *to cut, decide O.S.*
ܠܟܝܕ *to be ill or in pain (not* **ܦܩܝܕ** *to scorch (Ash. Zqapa).*
used in Ash.)¹. O.S. P'al, Pa. **ܦܩܝܕ** U. *to be tired. (Sp. ܦܩܝܕ).*
and Aph. to be ill. *O.S. ܦܩܝܕ to make soft, Pa. id.*
ܠܟܝܕ *to well forth O.S.* **ܦܩܝܕ** *to hear, listen, obey O.S.*
ܠܟܝܕ U. *to butt, attack (O.S., Al.* **ܦܩܝܕ.** See p. 116.
Tkh. ܠܟܝܕ). **ܦܩܝܕ** *to adhere, be a follower of*
ܠܟܝܕ *to be satisfied O.S.* *Arab.*
ܠܟܝܕ *to be blind O.S., go out (fire).* **ܦܩܝܕ** *to make an opening O.S.*

¹ In N.S. ܠܟܝܕ = *in pain*, ܠܟܝܕ = *ill*.

Note. In the following verbs only the irregular parts are written. Some of these verbs are really anomalous, and some have two weak radicals.

𐱃𐰆 to go, O.S., in many districts uses for some of its tenses
 𐱃𐰆𐰆, which in O.S. is to creep. First present : 𐱃𐰆 : 𐱃𐰆𐰆 : 𐱃𐰆𐰆𐰆
 etc. The 2 pl. in Al. is 𐱃𐰆𐰆𐰆.—In Al. 𐱃𐰆𐰆 : 𐱃𐰆𐰆𐰆 etc. = to
 move about (= 𐱃𐰆𐰆 U. K.).—Or 𐱃𐰆𐰆 : 𐱃𐰆𐰆𐰆 : 𐱃𐰆𐰆𐰆𐰆 : 𐱃𐰆𐰆𐰆𐰆𐰆
 𐱃𐰆𐰆 m. f. : 𐱃𐰆𐰆𐰆 : 𐱃𐰆𐰆𐰆𐰆 : 𐱃𐰆𐰆𐰆𐰆 (Pthakha sound) Bo.
 Verbal noun with 𐱃 : 𐱃𐰆𐰆 U. Sh. 𐱃𐰆𐰆 Ti. Al. : 𐱃𐰆𐰆 U.
 (rare) Sh. : 𐱃𐰆𐰆 U. (rare) 𐱃𐰆𐰆 K. Sal. and sometimes U. The
 infinitive is 𐱃𐰆𐰆 U. Sh. 𐱃𐰆𐰆 K. U. 𐱃𐰆𐰆 Ti. Preterite :
 𐱃𐰆𐰆 U. 𐱃𐰆𐰆 K. J. Past participle : 𐱃𐰆𐰆 U. 𐱃𐰆𐰆 K.
 Second preterite in Al. 𐱃𐰆𐰆 or 𐱃𐰆𐰆 (for 𐱃𐰆𐰆
 𐱃𐰆). Imperative : 𐱃𐰆𐰆 : 𐱃𐰆𐰆 U. (common); or 𐱃𐰆𐰆 : 𐱃𐰆𐰆
 (𐱃 Sal.) U. (common) J. Sal. Q. Gaw. (the Zlama has either sound);
 or 𐱃𐰆𐰆 : 𐱃𐰆𐰆 : 𐱃𐰆𐰆 K. MB. Sh. Al. Z.; often with a pronoun,
 𐱃𐰆𐰆 etc. In all these 𐱃 = 𐱃 usually. The O.S. is 𐱃𐰆 :
 𐱃𐰆 : 𐱃𐰆 : 𐱃𐰆. The Agent is 𐱃𐰆𐰆 U. K. but 𐱃𐰆𐰆 Ash. Al.
 Noun of action : 𐱃𐰆𐰆 or 𐱃𐰆𐰆. Causative : 𐱃𐰆𐰆, 𐱃𐰆𐰆, 𐱃𐰆𐰆,
 𐱃𐰆𐰆, 𐱃𐰆𐰆 or 𐱃𐰆𐰆 § 45 b. [Distinguish 𐱃𐰆𐰆 to carry, take,
 𐱃𐰆𐰆 to take away. Thus he took the horses to Urmi = 𐱃𐰆𐰆
 𐱃𐰆𐰆, not 𐱃𐰆𐰆.]

סָגַר *to shut, cover.* So Heb. **סָגַר** and Chald. and Arab. *Pres.*
part. **סָגַר** or **סָגַר**.

سَمِعَ *to say*, in K. also *to speak, tell* (so Al. always), O.S. *Imperative*: **سَمِعْ** Ti. Z. (O.S. **سَمِعْ**), elsewhere **سَمِعِي**.

ܐܪܝܥܐ *to go up*, O.S. **ܐܪܝܥܐ**, an irregular verb with some forms from **ܐܪܝܥܐ**. In N.S. *Pres. part.* **ܐܪܝܥܐ** U. or **ܐܪܝܥܐ** U. Ti. Sal.: otherwise regular as § 38.

ܕܝܥܐ *to bind* O.S. *Pres. part.* **ܕܝܥܐ** U. K. or **ܕܝܥܐ** U.

ܕܝܥܐ *to be cold* (in U. of things only, in K. of persons also; the latter in U. is **ܕܝܥܐ**) makes some parts from **ܕܝܥܐ** in Ti., retaining ܕ: as *pret.* **ܕܝܥܐ** **ܕܝܥܐ** (*q'ishli*), *past part.* **ܕܝܥܐ** (*q'isha*); not in Ash. or elsewhere. Perhaps from O.S. **ܕܝܥܐ** *to be old*, or **ܕܝܥܐ** *to freeze*, tr.; in N.S. **ܕܝܥܐ** is *to be crisp* (snow), *to be white* (eyes).

ܕܝܥܐ *to come* O.S. *First present:* **ܕܝܥܐ**: **ܕܝܥܐ** etc. K. U.; or **ܕܝܥܐ**: **ܕܝܥܐ** etc. Q.; or **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ** Sal.; or **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ** (or **ܕܝܥܐ**): **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ** Gaw. *Second present:* **ܕܝܥܐ** **ܕܝܥܐ** K. U. MB. Sh.: **ܕܝܥܐ** **ܕܝܥܐ**, or **ܕܝܥܐ** **ܕܝܥܐ** Sal. Q.; or **ܕܝܥܐ**: **ܕܝܥܐ** etc. as **ܕܝܥܐ** § 42, Gaw. *Preterite:* **ܕܝܥܐ** **ܕܝܥܐ** K. U., **ܕܝܥܐ** **ܕܝܥܐ** Q. Gaw. Sal., **ܕܝܥܐ** **ܕܝܥܐ** id., **ܕܝܥܐ** **ܕܝܥܐ** Ti. Sal. (sic) § 124, **ܕܝܥܐ** **ܕܝܥܐ** Al. (sometimes Tkh.). *Past part.* **ܕܝܥܐ** U.: **ܕܝܥܐ** Tkh. Ash. Ti. **ܕܝܥܐ** Ti. or **ܕܝܥܐ** Ti. or **ܕܝܥܐ** Ti.: **ܕܝܥܐ** or **ܕܝܥܐ** or **ܕܝܥܐ** Q. Sal. Gaw. The fem. is **ܕܝܥܐ**: **ܕܝܥܐ**: **ܕܝܥܐ** or **ܕܝܥܐ**. *Imperative:* **ܕܝܥܐ** U. J.: **ܕܝܥܐ** (Zlama second sound) U.; **ܕܝܥܐ** (m. f.): **ܕܝܥܐ** MB. Sh.; **ܕܝܥܐ**: **ܕܝܥܐ** Tkh.; **ܕܝܥܐ**: **ܕܝܥܐ** Amadia; **ܕܝܥܐ**: **ܕܝܥܐ** or **ܕܝܥܐ** or **ܕܝܥܐ** or **ܕܝܥܐ** (also **ܕܝܥܐ**) Q. Sal.; **ܕܝܥܐ**: **ܕܝܥܐ** Al. or **ܕܝܥܐ**: **ܕܝܥܐ** Al.¹ Ash.; **ܕܝܥܐ**: **ܕܝܥܐ** Gaw.; **ܕܝܥܐ**: **ܕܝܥܐ** Ti. (common), Tkh. (sometimes). The sing. **ܕܝܥܐ** also in Sal. In Ti. we also have **ܕܝܥܐ** **ܕܝܥܐ**, with plural

¹ Used also for *let* before a first or third person imperative, for **ܕܝܥܐ** § 51 (10).

ḏḏ to turn, return, be converted. Pres. part. **ḏḏ** : **ḏḏ** Al. Sh. or **ḏḏ** U. Verbal noun: **ḏḏ** or **ḏḏ** U. Sh. or **ḏḏ** Al. Agent: **ḏḏ** Sh. **ḏḏ** U. Sh. **ḏḏ** Al. Noun of action: **ḏḏ** or **ḏḏ** U. **ḏḏ** Al. Causative: **ḏḏ**: but in Al. **ḏḏ**. [For this verb **ḏḏ** is used in Ash. which in U. = to turn aside.] In O.S. **ḏḏ** is to inhabit but the N.S. meaning is from the Arabic.

ḏḏ to cement (O.S. **ḏḏ** to become greasy). Conjugate as if **ḏ** was absent. In K. **ḏḏ**. §§ 39, 108 c.

ḏḏ to lie down, sleep O.S. Imp. pl. in K. Al. **ḏḏ** (**ḏḏ**).

ḏḏ to be, become, be born O.S. Second present: **ḏḏ**, but **ḏḏ** Sal. or **ḏḏ** Gaw., see **ḏḏ** § 42. Pret. **ḏḏ**. Past part. **ḏḏ**. Imp. **ḏḏ**. Agent (wanting). Noun of action: **ḏḏ**. In Al. Z. **ḏ** is pronounced, and the verb is regular, thus past part. **ḏḏ**; but **ḏḏ** **ḏ** is contracted to **ḏḏ**. In this verb the forms **ḏḏ** **ḏ**: **ḏḏ** **ḏ** etc. are very common; cf. p. 97.

ḏḏ to please O.S. Verbal noun: **ḏḏ** U. Th. **ḏḏ** Sp. Ti. Pret. **ḏḏ** **ḏḏ** or **ḏḏ** **ḏḏ**: **ḏḏ** **ḏḏ** Ti. Sh. Past part. **ḏḏ** or **ḏḏ** Ti. or **ḏḏ** Sh. Another form of the pres. part. is seen in the phrase **ḏḏ** **ḏḏ** may it be pleasant to you (to a person about to drink or about to eat after drinking). In K. this verb is used impersonally: as **ḏḏ** **ḏḏ** **ḏḏ** I shall be pleased, **ḏḏ** **ḏḏ** **ḏḏ** I was pleased. Otherwise it is rare.

ḏḏ to fear (see § 83, D. c) has two impersonal forms: **ḏḏ** **ḏḏ** Ti. U.: and in Ti. (pron. **ḏ** = **ḏ**) **ḏḏ** **ḏḏ** **ḏḏ** let it not

is often ܐܘܪܝܬܐ : ܐܘܪܝܬܐ : ܐܘܪܝܬܐ : ܐܘܪܝܬܐ : ܐܘܪܝܬܐ : ܐܘܪܝܬܐ : ܐܘܪܝܬܐ or ܐܘܪܝܬܐ : ܐܘܪܝܬܐ or ܐܘܪܝܬܐ. Perhaps these are for ܐܘܪܝܬܐ etc. abs. state of past part., as in ܐܘܪܝܬܐ ܐܘܪܝܬܐ, and ܐ = ܐܘܪܝܬܐ. For the interjections ܐܘܪܝܬܐ ܐܘܪܝܬܐ and the like see § 73.

ܐܘܪܝܬܐ to give, O.S. ܐܘܪܝܬܐ, the ܐ being an addition, appearing in only some forms. *First present*: ܐܘܪܝܬܐ : ܐܘܪܝܬܐ : ܐܘܪܝܬܐ etc.; in O.S. ܐܘܪܝܬܐ : ܐܘܪܝܬܐ (ܐ) etc. *Second present*: ܐܘܪܝܬܐ ܐܘܪܝܬܐ U. Sh. ܐܘܪܝܬܐ ܐܘܪܝܬܐ K. Z. ܐܘܪܝܬܐ ܐܘܪܝܬܐ Al. *Preterite*: ܐܘܪܝܬܐ U. [with f. object ܐܘܪܝܬܐ ܐܘܪܝܬܐ and so with objective pronouns, § 50] ܐܘܪܝܬܐ ܐܘܪܝܬܐ Sal. (yūgh-li), ܐܘܪܝܬܐ ܐܘܪܝܬܐ K. J. Z. ܐܘܪܝܬܐ ܐܘܪܝܬܐ Al. (ܐ). *Past part.* ܐܘܪܝܬܐ : ܐܘܪܝܬܐ U.; ܐܘܪܝܬܐ : ܐܘܪܝܬܐ K. Sh.; ܐܘܪܝܬܐ : ܐܘܪܝܬܐ Gaw.; ܐܘܪܝܬܐ : ܐܘܪܝܬܐ Al.; ܐܘܪܝܬܐ : ܐܘܪܝܬܐ (yūkhta) or ܐܘܪܝܬܐ (hukhta) Sal.; in O.S. ܐܘܪܝܬܐ, ܐܘܪܝܬܐ. *Imp.* ܐܘܪܝܬܐ : Pl. ܐܘܪܝܬܐ U. or ܐܘܪܝܬܐ Sp. Q. (ܐ Sal.) or ܐܘܪܝܬܐ K. (O.S. ܐܘܪܝܬܐ). *Agent*: ܐܘܪܝܬܐ but in Ash. ܐܘܪܝܬܐ. *Noun of action*: ܐܘܪܝܬܐ U. Ti. or ܐܘܪܝܬܐ Tkh. or ܐܘܪܝܬܐ Al. or ܐܘܪܝܬܐ Ash. [The masc. verbal noun ܐܘܪܝܬܐ is much used in this verb by itself.] *Causative* (none).

ܐܘܪܝܬܐ to curdle, Sp. etc. only. *First present*: ܐܘܪܝܬܐ (yei-yi): ܐܘܪܝܬܐ : ܐܘܪܝܬܐ etc. *Second present*: ܐܘܪܝܬܐ ܐܘܪܝܬܐ. *Pret.* ܐܘܪܝܬܐ ܐܘܪܝܬܐ. *Past part.* ܐܘܪܝܬܐ. *Imp.* ܐܘܪܝܬܐ : ܐܘܪܝܬܐ. *Agent*: ܐܘܪܝܬܐ. *Noun of action*: ܐܘܪܝܬܐ (yéta). [Origin?]

ܐܘܪܝܬܐ to lament, O.S. ܐܘܪܝܬܐ, the West Syrian ܐܘܪܝܬܐ. Not used in K. MB. Sh. *Verbal noun*: ܐܘܪܝܬܐ. *Pret.* ܐܘܪܝܬܐ ܐܘܪܝܬܐ or ܐܘܪܝܬܐ ܐܘܪܝܬܐ. *Past part.* ܐܘܪܝܬܐ : ܐܘܪܝܬܐ. *Imp.* ܐܘܪܝܬܐ : ܐܘܪܝܬܐ U.; or ܐܘܪܝܬܐ : ܐܘܪܝܬܐ Sal. *Agent*: ܐܘܪܝܬܐ U. ܐܘܪܝܬܐ Sal. *Noun of action*: ܐܘܪܝܬܐ U. ܐܘܪܝܬܐ Sal. *Causative*: ܐܘܪܝܬܐ U. or ܐܘܪܝܬܐ.

לָמַד to learn O.S. Pres. part. **לֹמֵד** : **לֹמֵד**, or **לֹמֵד** : **לֹמֵד**.
Causative: **לִמַּד** : in Al. **לִמַּד** : = O.S. **לִמַּד**.

שָׁבַע to swear O.S. Pres. part. **שׁוֹבֵעַ** : **שׁוֹבֵעַ** U. K. or **שׁוֹבֵעַ** : **שׁוֹבֵעַ** U. or **שׁוֹבֵעַ** **שׁוֹבֵעַ** MB. Sh. Second present: **שׁוֹבֵעַ** **שׁוֹבֵעַ** U. or **שׁוֹבֵעַ** **שׁוֹבֵעַ** U. K. Sh. MB. Pret. **שָׁבַע** **שָׁבַע** U. Ti. Ash. **שָׁבַע** **שָׁבַע** Al. Tkh. Past part. **שָׁבַע** : **שָׁבַע** K. U. or **שָׁבַע** : **שָׁבַע** Sh. or **שָׁבַע** : **שָׁבַע** U. [Al. **שָׁבַע**?] Imp. **שָׁבַע** or **שָׁבַע** U. Agent: **שָׁבַע** U. K. **שָׁבַע** MB. Sh. **שָׁבַע** Al. Ash. Noun of action: **שָׁבַע** U. K. or **שָׁבַע** Al. or **שָׁבַע** U. Sh. Ti. Causative: **שָׁבַע** K. **שָׁבַע** Sh. **שָׁבַע** Sal. Q. **שָׁבַע** Al. (also U. sometimes), **שָׁבַע** U.

בָּאָה to bake (O.S. **בָּאָה**, West Syrian **בָּאָה**). Pres. part. **בּוֹאֵה** : **בּוֹאֵה** U. K. or **בּוֹאֵה** : **בּוֹאֵה** U. or **בּוֹאֵה** : **בּוֹאֵה** MB. Sh. Second present: **בּוֹאֵה** **בּוֹאֵה** U. : **בּוֹאֵה** **בּוֹאֵה** MB. K. Sh. Pret. **בָּאָה** **בָּאָה** (**בָּאָה** **בָּאָה**) or **בָּאָה** **בָּאָה** Al. Tkh. Past part. **בָּאָה** (**בָּאָה**) : **בָּאָה** Sh. Tkh. Imp. **בָּאָה** : **בָּאָה** U. ; **בָּאָה** : **בָּאָה** (Sal.) U. Q. Sal. ; **בָּאָה** : **בָּאָה** K. Agent: **בָּאָה** U. Sal. K. **בָּאָה** MB. Sh. **בָּאָה** Ash. Al. Noun of action: **בָּאָה** or **בָּאָה** U. Causative: **בָּאָה** U. or **בָּאָה** U. **בָּאָה** K. **בָּאָה** Sal. Q. Gaw. **בָּאָה** Al.

חָזַק to be green Al. Tkh. (O.S. **חָזַק** = green). Pres. part. **חֹזֵק** Al. **חֹזֵק** Tkh. [For **חֹזֵק** to spit see below.] Caus. **חֹזֵק**, p. 108.

יָשָׁב to sit (Al., O.S. **יָשָׁב**). Pres. part. **יֹשֵׁב** : **יֹשֵׁב** U. K. or **יֹשֵׁב** : **יֹשֵׁב** Al. ; O.S. **יֹשֵׁב** : **יֹשֵׁב** (Al.). Second present: **יֹשֵׁב** **יֹשֵׁב** U. or **יֹשֵׁב** **יֹשֵׁב** K. Pret. **יָשָׁב** **יָשָׁב** (tiughli Sal.) or **יָשָׁב** **יָשָׁב** Al. Tkh. Past part. **יָשָׁב** or **יָשָׁב** Tkh. Al. Imp. Sing. **יָשָׁב**

ܕܚܕ to curdle (with a thin sound, **ܕ** = 2); to rain or snow, U. K. (with broad sound of first vowel); to hold, Al., O.S. or hold together (cf. N.S. **ܕܚܕܐ** to patch. The fundamental sense seems to be to hold together). Pres. part. **ܕܚܕܐ** U. K. Sh., or in U. **ܕܚܕܐ**, but the latter only in the sense to rain, snow.

ܕܚܕܐ (ܐ) K. to be old. O.S. **ܕܚܕܐ** (ܐ), cf. **ܕܚܕܐ**. Verbal noun: **ܕܚܕܐ** or **ܕܚܕܐ**.

ܕܚܕܐ as O.S. or **ܕܚܕܐ** to thirst. See **ܕܚܕܐ**.

ܕܚܕܐ to rise up: stand, so O.S. **ܕܚܕܐ** (in the latter sense in U. usually with **ܕܚܕܐ ܕܚܕܐ**). Imp. **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** (ܐ Sal.); but in Al. **ܕܚܕܐ** remains. **ܕܚܕܐ**, **ܕܚܕܐ**, **ܕܚܕܐ** are very commonly added. Causative: **ܕܚܕܐ** U. Tkh. **ܕܚܕܐ** Ti. **ܕܚܕܐ** Sal.

ܕܚܕܐ Al. as O.S. or **ܕܚܕܐ** U. K. to be set on edge: also in K. to be blunt. See **ܕܚܕܐ**.

ܕܚܕܐ to spit (so O.S. **ܕܚܕܐ**). Pres. part. **ܕܚܕܐ**: **ܕܚܕܐ** U. Tkh. Ash. or **ܕܚܕܐ**: **ܕܚܕܐ** U. Ti. Sh. Second present: **ܕܚܕܐ** U. Ti. Sh. or **ܕܚܕܐ** K. Ash. See **ܕܚܕܐ** to be green, above.

ܕܚܕܐ Ti., O.S., **ܕܚܕܐ** Tkh. to look (O.S. to lie in wait for). See **ܕܚܕܐ**. **ܕܚܕܐ** see **ܕܚܕܐ**.

ܕܚܕܐ¹ to ride U. Z. (in K. in another sense); so O.S. but with **ܕ** soft. First present: **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** etc. or **ܕܚܕܐ**: **ܕܚܕܐ**: **ܕܚܕܐ** etc. U. In U. they also say **ܕܚܕܐ ܕܚܕܐ** (not K.). In K. for to ride they say **ܕܚܕܐ ܕܚܕܐ** to sit on a horse.

ܕܚܕܐ as O.S. or **ܕܚܕܐ** to pasture, intr. See **ܕܚܕܐ**. We must dis-

¹ Hence **ܕܚܕܐ** Al. or **ܕܚܕܐ** Al. or **ܕܚܕܐ** K. a ship (= **ܕܚܕܐ** U.).

tinguish the causative **ܐܕܝܢܐ** to pasture tr., from **ܐܕܝܢܐ** to be ill, which also in U. etc. has a Pthakha sound.

ܐܕܝܢܐ as O.S. or **ܐܕܝܢܐ** to plaister. See **ܐܕܝܢܐ**. In Sal. Q. Gaw. the First present is **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** (Sal.): **ܐܕܝܢܐ**.

ܐܕܝܢܐ Ti. Al. or **ܐܕܝܢܐ** U. to be pleasant (delirious Al.). See **ܐܕܝܢܐ**. In O.S. Pa'el to delay, be late, repent. Chald. to be desert.

§ 47. Irregular Verbs of the second conjugation.

Verbs with five or more radicals are like **ܐܕܝܢܐ**. Cf. § 83 c.

ܐܕܝܢܐ to cause to be desired, caus. of **ܐܕܝܢܐ** or **ܐܕܝܢܐ**. Past part. **ܐܕܝܢܐ** U. **ܐܕܝܢܐ** K. So all causatives of this form.

ܐܕܝܢܐ to bring (caus. of **ܐܕܝܢܐ**) = O.S. **ܐܕܝܢܐ**. First present: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** etc. Ti. or usually **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Ti. or **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Tkh. Ash. Sh. (the Pthakha of fem. is short); or **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Al. or **ܐܕܝܢܐ** (mé-yi, so throughout): **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** U.; or **ܐܕܝܢܐ** (also **ܐܕܝܢܐ**) Sal. Q.; or **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ**: **ܐܕܝܢܐ** Gaw. Verbal noun: **ܐܕܝܢܐ** K. Sh. MB. **ܐܕܝܢܐ** U. **ܐܕܝܢܐ** Sal. **ܐܕܝܢܐ** Gaw. Preterite: **ܐܕܝܢܐ** Tkh. Ash. MB. Sh. **ܐܕܝܢܐ** Ti. **ܐܕܝܢܐ** U. [with fem. object **ܐܕܝܢܐ**, and so with objective pronouns, § 50] **ܐܕܝܢܐ** Sal. Gaw. Past part. **ܐܕܝܢܐ**, **ܐܕܝܢܐ** K. (Ti. f. **ܐܕܝܢܐ**); **ܐܕܝܢܐ**, **ܐܕܝܢܐ** (mū-yita) U.; so Sal. with fem. **ܐܕܝܢܐ**. Imp. **ܐܕܝܢܐ** K. **ܐܕܝܢܐ** Ti.; but in U. **ܐܕܝܢܐ** (pl. **ܐܕܝܢܐ**), in Gaw. **ܐܕܝܢܐ** (pl. **ܐܕܝܢܐ**). Agent: **ܐܕܝܢܐ**, but

בָּאָב : **בָּאָבִי** U. or **בָּאָבִי** : **בָּאָבִי** Sal. or **בָּאָבִי** : **בָּאָבִי** Gaw. *Agent*: **בָּאָבִי** or **בָּאָבִי** U. or **בָּאָבִי** Sal. or **בָּאָבִי** Gaw. *Noun of action*: **בָּאָבִי** or **בָּאָבִי**.

בָּאָבִי *to revile*, O.S. **בָּאָבִי**. Some forms are as if from **בָּאָבִי**. *Pres. part.* **בָּאָבִי** : **בָּאָבִי**; or **בָּאָבִי** : **בָּאָבִי** Sal.; or **בָּאָבִי** : **בָּאָבִי** Gaw. *Verbal noun*: **בָּאָבִי** or **בָּאָבִי** Gaw. *Pret.* **בָּאָבִי** Ash. U. **בָּאָבִי** K. **בָּאָבִי** in Amadia. *Past part.* **בָּאָבִי** K. U. **בָּאָבִי** U.; both have fem. **בָּאָבִי** (ó). *Agent*: **בָּאָבִי** K. U. or **בָּאָבִי** U. *Noun of action*: **בָּאָבִי** (first conj. form?) U. **בָּאָבִי** K. **בָּאָבִי** U. Ash. In U. &c. Mim silent throughout.

בָּאָבִי U. or **בָּאָבִי** K. *to throw, divorce*. This verb follows the first, not the second division of the second conjugation and takes no euphonic vowel. The *past part.* is **בָּאָבִי** rarely in K., usually in U: **בָּאָבִי** K. See p. 116.

בָּאָבִי Ti. (not Ash.) or **בָּאָבִי** U., see § 30, *to be proud*. Conjugate like **בָּאָבִי**, prefixing **בָּאָבִי** Ti. **בָּאָבִי** U.

בָּאָבִי Al. *to be fulfilled*, see § 30. Like **בָּאָבִי**, prefixing **בָּאָבִי**.

בָּאָבִי (א) *to place* (see **בָּאָבִי** § 46); like **בָּאָבִי**, not **בָּאָבִי**. In U. sometimes א drops, as **בָּאָבִי** *they place*, **בָּאָבִי** *he placed*.

בָּאָבִי *to have worms*. Conjugate as if א were absent (cf. O.S. **בָּאָבִי** N.S. **בָּאָבִי** *a worm*).

St Matt. xiv. 15 **וְיָבִיבוּ לָנֶפֶשׁ מִזֶּה הַלֶּחֶם** *let them buy themselves food* (**לְנַפְשָׁם** U. K.). In U. K. we may use this construction in the Imperative thus: **קְנוּ לָנֶפֶשׁ** *buy for thyself*; cf. **שָׁבָה אֵחָד** *backwards*, lit. *behind himself*, § 67. The O.S. usage is the same as Al. [Note that the O.S. affixes to the Imperative are not found in N.S. The disappearance of the old past and future tenses leads to a great simplification in affixes. On the other hand N.S. has affixes for *them* where O.S. has to use the separate pronouns.]

Examples. **אֶפְדֶּה לְךָ** *I will save him* [in Jilu, where the variant **אֶפְדֶּה לְךָ** is used (§ 31), this will be **אֶפְדֶּה לְךָ**]; **שָׁמַרְתָּנוּ** U. **שָׁמַרְתָּנוּ** Tkh. *thou savedst us*; **שָׁמַרְתָּם** U. *you (pl.) saved them*; **אֵין אֵין** U. *he is in the habit of saying it*; **שָׁמַרְתָּם** U. or **שָׁמַרְתָּם** K. *sing them* (sing. imp.), **שָׁמַרְתָּם** U. (**שָׁמַרְתָּם** K.) *sing them* (pl.); **רָפָא לִי** *heal me* Sal. = **רָפָא לִי** U. or **רָפָא לִי** (for **לִי** before **לִי**); **אֵין אֵין** Gaw. *I know him*, § 46.

Note. The affixes in this section are often added even when the object, a substantive, is also expressed. Cf. § 20 (9).

§ 50. *Preterite.* As the preterite is inverted, so that **אֵין אֵין** means *he was left by me* and so *I left him*, § 32 (4), we must express the English objective pronoun by the subjective forms **אֵין אֵין**: **אֵין אֵין** etc., abbreviating them in exactly the same way as in the formation of the First present tense, and placing them between the participle and the **ל**. We thus get, remembering that the fem. of **אֵין אֵין** is **אֵין אֵין**, the pl. **אֵין אֵין**, and that the third person requires no subject-pronoun:

אֵין אֵין *he left him*, lit. *he was left by him*.

אֵין אֵין *he left her*, lit. *she was left by him*.

ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ *he left thee* (m.).

ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ¹ for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ *he left thee* (f.).

ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ *he left me* (m.).

ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ¹ (Pthakha sound) for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ *he left me* (f.).

ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ *he left them*, K. Al. Z. Sal. J. (U. below).

ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ (or ܐܢܐ K.) for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ *he left you*.

ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ Ti. Al. Sh. Ash. or } *he left us*.
ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ for ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ (f. for m.) U. Tkh. }

So for *she left him* ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ; *she left her* ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ; and similarly for all persons and both numbers. But we cannot say ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ for *thou hast left thyself* (§ 48), but must say ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ lit. *thy self has been left by thee* [ܐܢܐ is feminine].

It will be noticed that for *he left the woman* we should say ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ; for *he left the men* we should say ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ K. etc., and this is the usual construction. But ܐܝܬܐ ܠܐܢܐ ܕܥܒܕܐ (ܐܢܐ) is also used, § 31 (4). If the object precedes the verb, we must almost always use the former construction.

In O.S. also the absolute state of the past part. is used with the pronouns, but the contractions are not the same as in N.S.; they are those given in § 32 (1). Thus ܐܝܬܐ: ܐܝܬܐ: ܐܝܬܐ: ܐܝܬܐ: ܐܝܬܐ etc.

In the above forms (except 2 pl.) the accent is on the syllable immediately preceding ܐ, the whole being treated as one word.

¹ In the village of Digalah these are frequently used for the masculine, cf. § 31 (First present tense).

There is an important variation in U.: **ṣṣṣṣṣṣ ṣṣ** with a strong accent (*shwiqéli*), for **ṣṣṣṣ ṣṣ**. This seems to be due to a false analogy, the affix form of § 11 being added on. Nöldeke (§ 104) suggests that this is **ṣṣṣṣ ṣṣ**, the definite state for the absolute, giving Zlama its second sound. But in U. this second sound is rare, and only occurs in a few words like **ṣṣ** *two*, **ṣṣṣṣ** *other* etc.; never in the plurals. Indeed this plural ending in most districts has the first Zlama sound. And the strong accent would point to the affix form **ṣṣ** which itself has this strong accent, § 8 (2).

Except in the third person, sing. and pl., these forms are not much used in U. in colloquial conversation.

In all districts for *he left him* we can treat **ṣṣ ṣṣ** as an active verb and add on pronouns: thus—**ṣṣ ṣṣ ṣṣ** esp. Al., or **ṣṣ ṣṣ ṣṣ** K.; so **ṣṣ ṣṣṣṣ** *he told him* K. This, though not very grammatical, is an expedient to avoid the ambiguity of **ṣṣ ṣṣ** meaning *he left* as well as *he left him*. In U. this is carried a step further, and we can add on **ṣṣ, ṣṣ : ṣṣ** etc. to all persons and both numbers. Thus **ṣṣ ṣṣṣṣ** *you (pl.) left me*. More rarely we may express the same thing with **ṣṣ**, as **ṣṣ ṣṣṣṣ**. This method is also much in use in Al.

Second Conjugation.

ṣṣ ṣṣṣṣ *he healed him.*

ṣṣ ṣṣṣṣ *he healed her.*

ṣṣ ṣṣṣṣ *he healed thee (m.).*

ṣṣ ṣṣṣṣ *he healed thee (f.).*

ṣṣṣṣ *he healed me (m.).*

ṣṣṣṣ *he healed me (f.), (second Mim with Pthakha sound).*

ܫܕܡܥܬܗܝܢ J. K. Al. Z. Sal.	} <i>he healed them.</i>
ܫܕܡܥܬܗܝܢ U.	
ܫܕܡܥܬܗܝܢ he healed you (Nun often omitted in K.).	
ܫܕܡܥܬܗܝܢ U. Tkh.	} <i>he healed us.</i>
ܫܕܡܥܬܗܝܢ Ti. Al. Sh. Ash.	

Verbs ܕ: first conjugation.

	O.S., Al. Z. K.	U.
<i>he revealed him</i>	ܫܕܕܐ ¹	ܫܕܕܐ
<i>he revealed her</i>	ܫܕܕܐ (O.S. ܕܐ)	ܫܕܕܐ
<i>he revealed thee m.</i>	ܫܕܕܐ ¹	ܫܕܕܐ
<i>he revealed thee f.</i>	ܫܕܕܐ (O.S. ܕܐ)	ܫܕܕܐ
<i>he revealed me m.</i>	ܫܕܕܐ ¹ (O.S. ܫܕܕܐ)	ܫܕܕܐ
<i>he revealed me f.</i>	ܫܕܕܐ ² (O.S. ܫܕܕܐ)	ܫܕܕܐ ²
<i>he revealed them</i>	ܫܕܕܐ ¹ (O.S. ܫܕܕܐ)	ܫܕܕܐ
<i>he revealed you</i>	ܫܕܕܐ ¹ (or without ܕ)	ܫܕܕܐ
<i>he revealed us</i>	ܫܕܕܐ ¹ or ܫܕܕܐ (O.S. ܫܕܕܐ)	ܫܕܕܐ

In the second person forms ܕ in Tkh.

Verbs ܕ: second conjugation.

ܫܕܕܐ <i>he hid him.</i>	ܫܕܕܐ K. Al. Z. (ܫܕܕܐ U.).
ܫܕܕܐ	
ܫܕܕܐ K. Al. Z. (ܫܕܕܐ U.).	ܫܕܕܐ K. Al. Z., or without ܕ (ܫܕܕܐ U.).
ܫܕܕܐ	

¹ Second Zlama sound.

² Pthakha sound.

USE OF THE TENSES.

§ 51. *Tenses derived from the present participle.*

(1) The *first present* is rarely used, as it is in O.S., as an ordinary present in a simple sentence: and when thus used in the translation of the Bible into the Urmi dialect it is an archaism; as in St Matt. iii. 2 ܐܝܬܝܗ ܕܡܝܬܐ : ܐܝܬܝܗ ܕܡܝܬܐ *and he saith Repent*. This is not colloquial [see below (3)] except in the verb ܕܠܝܬܐ *to wish*, which is thus used, as ܕܠܝܬܐ ܕܝܬܐ *I wish to go* (ܕ omitted).

(2) The same with ܐܬܐ, as an ordinary past, is likewise archaic, e.g. St Matt. iii. 1 ܐܬܐ ܕܡܝܬܐ ܕܡܝܬܐ *and he preached in the wilderness of Judaea*.

(3) The *habitual present*, with ܕ, ܐ, or ܕ (see p. 82, also § 119) prefixed, or in Ti. and Ash. without prefix, is very common. Thus ܕܐܬܐ = *he finishes* (as a habit), but ܐܬܐ ܐܬܐ *he is finishing* (now). But in Al. this tense is constantly used for the second present. After a negative the prefix disappears except in Al., § 33. This tense is also frequently used as a historic present, in narration. In a few verbs it is also used as a simple present; as ܐܬܐ *he wishes*, ܐܬܐ ܐܬܐ *he knows*, ܐܬܐ ܐܬܐ *he can*. Cf. ܐܬܐ ܐܬܐ or ܐܬܐ ܐܬܐ *it may be = perhaps*.

(4) With ܐܬܐ this tense becomes a habitual imperfect: as ܐܬܐ ܐܬܐ *I used to go*.

(5) The *future* (with ܕ U. K. or ܕ Al. K. [esp. before ܐ, ܐ] or ܕ Al. Z. Sal. or ܕ [before ܐ, ܐ] Ash. or without prefix in Ash. and often Ti. Z. and more rarely elsewhere; the negative without prefix except in Al. where ܕ is used as ܕܐܬܐ *I will not kill*, and except sometimes in U. and Ti. where we have ܕܐܬܐ) cor-

responds to a common usage in later ecclesiastical Syriac, where the present participle replaces the old future, as **ܕܠܐ ܕܡܢܝܢ ܕܡܫܝܚܐ** *we will not deny Christ* (Martyrs' Anthem, Tues. even.) = **ܕܠܐ ܕܡܢܝܢ** N.S. or **ܕܠܐ ܕܡܢܝܢ** Al. Cf. below (10). So Rev. xvii. 7 etc. O.S.

ܕܠܐ is not prefixed to questions of the form **ܕܠܐ ܕܡܢܝܢ** *shall I go?* i.e. *do you wish me to go?* **ܕܠܐ ܕܡܢܝܢ** *shall I get up?* Another future may (more rarely) be formed by **ܕܠܐ ܕܡܢܝܢ** U. K. or **ܕܠܐ ܕܡܢܝܢ** Al. *to be about* (lit. *ready*), as **ܕܠܐ ܕܡܢܝܢ** (or **ܕܠܐ ܕܡܢܝܢ**) *he is about to come*.

(6) The same with **ܕܠܐ** is a conditional, or is the equivalent to the future in *oratio obliqua*, as ... **ܕܠܐ ܕܡܢܝܢ** *he would come if...* (§ 60), **ܕܠܐ ܕܡܢܝܢ** *he said he would come*, but see § 66.

(7) The form of the preterite with **ܕܠܐ**, as **ܕܠܐ ܕܡܢܝܢ** *he finished* (for variations see p. 82) is much used in Al., rarely elsewhere except with objective affixes (and then not very often, see § 50), and never in Ti. Ash. With a negative the prefix is retained.

[Note. The prefixes **ܕܠܐ** : **ܕܠܐ** : **ܕܠܐ** : **ܕܠܐ** etc. are not necessarily repeated when two verbs are joined by **ܕܠܐ** : as **ܕܠܐ ܕܡܢܝܢ ܕܠܐ ܕܡܢܝܢ** *they will come and go*. But we may say **ܕܠܐ ܕܡܢܝܢ ܕܠܐ ܕܡܢܝܢ** here.]

(8) The First present is constantly used in relative and subjoined clauses where no time is expressed, after certain conjunctions, or after such verbs as **ܕܠܐ ܕܡܢܝܢ** *to wish*, **ܕܠܐ ܕܡܢܝܢ** (**ܕܠܐ ܕܡܢܝܢ**) *to command*, **ܕܠܐ ܕܡܢܝܢ** *can*, **ܕܠܐ ܕܡܢܝܢ** *must*, **ܕܠܐ ܕܡܢܝܢ** *must*, **ܕܠܐ ܕܡܢܝܢ** *ought*; **ܕܠܐ** being usually prefixed, but often omitted after **ܕܠܐ** : **ܕܠܐ** : **ܕܠܐ** and always after **ܕܠܐ** *if*. Thus **ܕܠܐ ܕܡܢܝܢ ܕܠܐ ܕܡܢܝܢ** *he can come*, **ܕܠܐ ܕܡܢܝܢ ܕܠܐ ܕܡܢܝܢ** *he must*

come, ܕܢܝܕܝܐ id., ܕܢܝܕܝܐ ܕܢܝܕܝܐ when I see him, ܕܢܝܕܝܐ ܕܢܝܕܝܐ if you please (sing.), ܕܢܝܕܝܐ ܕܢܝܕܝܐ (ܕܢܝܕܝܐ K.) bid him come, ܕܢܝܕܝܐ ܕܢܝܕܝܐ everyone who reads. Rarely this construction is used with ܕܢܝܕܝܐ to begin, see § 57. This tense has not a potential force; for *I may go*, see § 29 (20).

In O.S. we have the same usage. Thus: ܕܢܝܕܝܐ ܕܢܝܕܝܐ when thy justice judges us, ܕܢܝܕܝܐ ܕܢܝܕܝܐ ܕܢܝܕܝܐ in the day when thy Majesty shines forth.

(9) In these cases if a past precedes, ܕܢܝܕܝܐ must ordinarily be added, especially in U. where the sequence of tenses is more closely followed than elsewhere; as ܕܢܝܕܝܐ ܕܢܝܕܝܐ ܕܢܝܕܝܐ he could come, ܕܢܝܕܝܐ ܕܢܝܕܝܐ ܕܢܝܕܝܐ he bade him come. But in Al. it is very often omitted; as ܕܢܝܕܝܐ ܕܢܝܕܝܐ ܕܢܝܕܝܐ... ܕܢܝܕܝܐ ܕܢܝܕܝܐ they beckoned to their companions to come and help them, St Luke v. 7 [ܕܢܝܕܝܐ ܕܢܝܕܝܐ ܕܢܝܕܝܐ ܕܢܝܕܝܐ... ܕܢܝܕܝܐ ܕܢܝܕܝܐ U.], and so sometimes in K.

(10) This present is used for an imperative of the first and third person, as ܕܢܝܕܝܐ let him come. This is common in O.S. though the old future is the usual substitute for these persons of the imperative, the imperative itself having only the second person. Thus in the service books we have constantly such rubrical directions as ܕܢܝܕܝܐ let him say (N.S. ܕܢܝܕܝܐ): ܕܢܝܕܝܐ let them answer (N.S. ܕܢܝܕܝܐ U. ܕܢܝܕܝܐ K. ܕܢܝܐ Al.), ܕܢܝܕܝܐ let him make the sign of the cross and so on. In N.S. ܕܢܝܕܝܐ (lit. suffer, imp. of O.S. ܕܢܝܐ) [or without ܕ] or ܕܢܝܕܝܐ (ܕܢܝܐ Al.), which are not changed even if more than one person is addressed, are often prefixed, as ܕܢܝܕܝܐ ܕܢܝܕܝܐ (or ܕܢܝܕܝܐ ܕܢܝܐ) let him come. So we have sometimes ܕܢܝܕܝܐ come in Al., see ܕܢܝܕܝܐ § 46. This tense is also

used in the second person to denote a prohibition (= O.S. 𐤊 with the future) and also to denote a positive command weakly or politely expressed, as 𐤍 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 pray tell it. For the difference between 𐤊 𐤁𐤏𐤕 and 𐤊 𐤁𐤏𐤕𐤓 see § 59.

(11) This tense is used with 𐤊 𐤁𐤏𐤕 U. *would that* = 𐤊 𐤁𐤏𐤕 U. K. or 𐤊 𐤁𐤏𐤕 Tkh. or 𐤊 𐤁𐤏𐤕 Ti. (hard Kap) or 𐤊 𐤁𐤏𐤕 Al. (O.S. 𐤊 or 𐤊 𐤁𐤏𐤕); as (a) 𐤊 𐤁𐤏𐤕 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *would that he would come*; (b) 𐤊 𐤁𐤏𐤕 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *would that he had come*.

(12) For its use in protasis and apodosis see § 60; for the rendering of the English participle see § 58.

§ 52. *Second present*. This denotes an act going on at the present time, as 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *I am finishing*; but it may be a single and not a continuous act, as 𐤊 𐤁𐤏𐤕𐤓𐤕 *I say*. In some verbs a present act denotes also a habit, as 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *he dwells*. Occasionally this tense denotes a future, as 𐤊 𐤁𐤏𐤕𐤓𐤕 *I am coming*, i.e. not only *I am on my way* but *I will come*. This tense is not much used in Al. where the habitual present replaces it, § 51 (3).

It is frequently used where the English has *will* = *is willing*; as 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *he will not go* (is not willing to go); so 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *he will not sell* (lit. *give*) [it] *for two grans*.

§ 53. *The imperfect* denotes (a) an act formerly in progress, (b) a former wish or intention; but not a habit. Thus 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *I was in the act of going* or *I was just about to start*: but not *I used to go* (𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕).

§ 54. *The preterite* properly denotes an action done at a particular past time. But it is frequently used loosely for a perfect or pluperfect; as 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 𐤊 𐤁𐤏𐤕𐤓𐤕𐤓𐤕 *you have come in peace* (are welcome),

ܫܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ *after he had come*. So often in dependent sentences.

It is used prospectively for an immediate future. A man seeing another at a distance about to arrive will say ܫܕܝܢܐ ܕܕܝܢܐ *he has come*, i.e. *he is coming, he is in sight*. So the Turkish preterite *galdi* is used, cf. Modern Greek *ἔφθασε*. A sick man, or one in peril, says ܕܝܢܐ ܕܝܢܐ *I am dying*. [With this compare the habit a servant has of saying ܫܕܝܢܐ ܕܕܝܢܐ *it is ready*, when anything is ordered, meaning that he will set about getting it ready.] When a man asks for information and understands the answer, he says ܕܝܢܐ ܕܝܢܐ *I knew = I comprehend*.

The preterite very frequently denotes pure hypothesis, § 62.

§ 55. *The perfect* is not so much used in U. as the preterite which often replaces it (§ 54). It is used both actively and passively; thus ܫܕܝܢܐ ܕܕܝܢܐ = *he has revealed or it is revealed*. In K. it is very common as rendering the passive.

In several cases the perfect denotes a present result. Thus: ܫܕܝܢܐ ܕܕܝܢܐ *he has come to a standstill = he is standing*, ܫܕܝܢܐ ܕܕܝܢܐ *he has laid himself down = he is in bed* [ܫܕܝܢܐ ܕܕܝܢܐ = *he is getting into bed*]. Similarly we have ܫܕܝܢܐ ܕܕܝܢܐ *he is hungry*, ܫܕܝܢܐ ܕܕܝܢܐ *he is thirsty*, ܫܕܝܢܐ ܕܕܝܢܐ *he is asleep*, ܫܕܝܢܐ ܕܕܝܢܐ *he is fasting*, ܫܕܝܢܐ ܕܕܝܢܐ *he is sorry*, ܫܕܝܢܐ ܕܕܝܢܐ *he remains*¹, ܫܕܝܢܐ ܕܕܝܢܐ *he is tired*, ܫܕܝܢܐ ܕܕܝܢܐ *Ti. he is perspiring* [elsewhere the second present], ܫܕܝܢܐ ܕܕܝܢܐ *he is riding* U. only (see § 46), ܫܕܝܢܐ ܕܕܝܢܐ or ܫܕܝܢܐ ܕܕܝܢܐ *he is silent*. We see the same thing in many cases where the past participles have become simple adjectives: as ܫܕܝܢܐ ܕܕܝܢܐ *it is sweet*, from ܕܕܝܢܐ *to be or become sweet*. We may compare the Greek perfects *ἐγρήγορα, οἶδα, ὕλωλα*, etc.

¹ So ܫܕܝܢܐ ܕܕܝܢܐ *the remainder* (also ܫܕܝܢܐ ܕܕܝܢܐ as O.S.).

§ 56. *The pluperfect* denotes an action finished at some past time, but it is often replaced by the preterite, § 54.

As the perfect often denotes a present result, the pluperfect denotes a past result, as **הָשָׁם הִשָּׁבַח** *he had laid himself down* = *he was in bed*. The **הָשָׁם** is sometimes omitted in a subjoined clause, as **וַיֵּשְׁבוּ לָבַד דִּכְלִיָּה** U. *I saw them standing* [not very common colloquially] § 58 (1); cf. O.S. **וַיִּפְתָּח הַשָּׁמַיִם** *and I saw heaven opened*, Rev. xix. 11.

§ 57. *Verbal noun*.

(1) This does not usually represent the English infinitive after *can*, *must*, *command* and the like, see § 51 (8); but occasionally it does so, and after **מֵתְחִלָּה** *to begin*, **הִנֵּה הַיָּד הַזֹּאת** *to begin* (lit. *pour hand*), it is almost always so used, usually with **וְ**, more rarely with **בְּ**; as **וְהִנֵּה הַיָּד הַזֹּאת** *I began to say* (or **הִנֵּה הַיָּד הַזֹּאת**). But in Al. we have the other construction here: thus St Luke iii. 23 **וְהִנֵּה הַיָּד הַזֹּאת** [וְהָיָה] *he began to be*. So very rarely in U.

(2) With **וַיִּבְרַח** *to increase*, it is employed as the equivalent of the O.S. construction with **וַיִּבְרַח לֵב הַיָּד הַזֹּאת**—*he revealed yet again*. But this is not colloquial.

(3) It is used simply as a substantive, § 76 (1). In this case it may govern an object directly, [which often precedes it, especially if it is of the first conjugation]; or more rarely, as any other substantive, with **בְּ**; thus **בְּהַיָּד הַזֹּאת** *dinner time* (*time of eating bread*). It would be possible to say **הַיָּד הַזֹּאת בְּהַיָּד הַזֹּאת** (or **בְּהַיָּד הַזֹּאת**), especially in Al., but in U. K. **הַיָּד הַזֹּאת** would naturally be substituted, § 76 (3). So **וַיִּבְרַח הַיָּד הַזֹּאת** *he stopped having the children killed* (or **וַיִּבְרַח הַיָּד הַזֹּאת**). Instead of the verbal noun we have a finite verb in the following:—**וַיִּבְרַח הַיָּד הַזֹּאת** *instead of those men going*. In **וְ** verbs the form **וַיִּבְרַח**

is preferred to ܐܠܡܐ when it is used as a simple substantive not followed by ܕ and another noun (U. Q. Sal. Gaw.). Thus ܐܠܡܐ ܕܡܠܟܐ *I came to read (for reading), i.e. to learn, at school*: but we should have ܐܠܡܐ ܕܕܡܠܟܐ *reading books*: in U. more often ܐܠܡܐ here.

(4) It is used participially (in the first conjugation with ܐܠܡܐ), the particles ܐܠܡܐ *just*, ܐܠܡܐ (esp. K.) or ܐܠܡܐ Al. *whilst*, ܐܠܡܐ *yet* or ܐܠܡܐ K. Al. *now* and the like being often prefixed; or with the conjunction ܕ, the substantive verb being omitted. It is often repeated for emphasis or intensity. Thus: ܐܠܡܐ ܐܠܡܐ ܐܠܡܐ *I saw her coming* (or ܐܠܡܐ ܐܠܡܐ), ܐܠܡܐ ܐܠܡܐ ܐܠܡܐ *whilst causing to be killed*, ܐܠܡܐ ܐܠܡܐ *while not yet coming*, ܐܠܡܐ ܐܠܡܐ ܐܠܡܐ ܐܠܡܐ *he went round the villages perpetually singing*. The ܐ is sometimes omitted from the verbal noun, as ܐܠܡܐ ܐܠܡܐ *daybreak*.

(5) It is added on to all the tenses, especially in K., for emphasis or intensity; as ܐܠܡܐ ܐܠܡܐ *it greatly increased* (not ܐܠܡܐ as often printed); ܐܠܡܐ ܐܠܡܐ *he is hasting greatly*.

(6) It expresses, with ܐܠܡܐ, the English infinitive except as noted above (1); it even expresses a purpose, though this may also be expressed by the present with ܐܠܡܐ *in order that*, or its variants, § 72. Also occasionally with ܐܠܡܐ it is an ordinary substantive, as above (3); thus ܐܠܡܐ ܐܠܡܐ (or ܐܠܡܐ ܐܠܡܐ) *from taking*, ܐܠܡܐ ܐܠܡܐ *from subduing*: so also ܐܠܡܐ ܐܠܡܐ *from taking and giving*. Cf. ܐܠܡܐ ܐܠܡܐ *I am not worthy to bear his shoes*, Matt. iii. 11.

§ 58. *Rendering of the English participle, used absolutely.*

(1) *Present participle*. This is not rendered by the Syriac present participle except in the rare cases when the latter is 'in

construction' as in § 16. Even in O.S. the participial use of the present participle not 'in construction' is not very common; though we have *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ* *that thou mayest be seeing*, Rev. iii. 18, N.S. *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ*; so *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ* *thus be ye doing*, 1 Cor. xi. 25 = *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ* N.S. The English present participle, standing absolutely, is rendered either (a) by a conjunction or relative and finite verb, as *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ* *when he sees him coming*, St John x. 12 (O.S. similar); or (b) by the verbal noun as in § 57 (4). We must however distinguish the English noun of action and participle which are of the same form; thus *he saw me coming* (part.) *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ*; but *he saw my coming* (noun) *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ*. But in the case of an intransitive verb we may use the past participle, though only in the following construction: *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ* *I saw her standing* (or *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ*).

(2) *Past participle, active.* This is rendered by a separate clause, as *having seen the affair, he told me* = *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ* *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ*. And very rarely with a transitive verb past part. *ܐܝܬܝܢ ܕܥܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ* *I saw them having taken (loaded with) burdens.*

(3) *Past participle, passive.* This is rendered by the past participle in Syriac. The particles of § 57 (4) may be prefixed.

§ 59. *The Imperative* has only the second person, and the other persons are expressed by the first present; the second person is also thus expressed when a prohibition, or a weak or polite positive command is intended, § 51 (10). A prohibition, 2 pers., may be also expressed by the imperative with *ܕܐ*, unlike O.S. This denotes the prohibition of a single action, while the first present with *ܕܐ* denotes that of a continued action. Thus a man seeing a boy running would shout to him *ܕܐ ܕܐ* *do not stop*; but sending a boy on a message in haste he would say *ܕܐ ܕܐ*. But this is not a hard and fast rule.

may be expressed in four ways. Thus, *when the sun has set* (= *shall have set*) = **ܠܝܬܝܢ ܕܝܡܝܬܐ ܕܝܫܝܬܐ ܕܝܫܝܬܐ** or **ܠܝܬܝܢ ܕܝܡܝܬܐ ܕܝܫܝܬܐ** (loosely) or **ܝܫܝܬܐ ܕܝܫܝܬܐ ܕܝܫܝܬܐ**. A very common method, however, of rendering this is to replace the temporal clause by another; thus, **ܠܝܬܝܢ ܕܝܫܝܬܐ ܕܝܫܝܬܐ : ܠܝܬܝܢ ܕܝܫܝܬܐ** *let the sun set, then I will go*. After **ܠܝܬܝܢ** there is often an aposiopesis; as **ܠܝܬܝܢ : ܠܝܬܝܢ—؟ ܠܝܬܝܢ** *When will you go?—I shall go when he comes*. With this we may compare the method of expressing *the day after to-morrow* and *the day before yesterday*. The translation of both is **ܠܝܬܝܢ ܕܝܫܝܬܐ** K. or **ܠܝܬܝܢ ܕܝܫܝܬܐ** U., lit. *the other day*. But a Syrian will generally be more exact, and say **ܠܝܬܝܢ ܕܝܫܝܬܐ : ܠܝܬܝܢ ܕܝܫܝܬܐ** U. [= **ܠܝܬܝܢ ܕܝܫܝܬܐ** K.], which stands both for *not to-morrow but the next day*, and *not yesterday but the day before* (§ 67). So for *Monday week* we generally have **ܠܝܬܝܢ ܕܝܫܝܬܐ : ܠܝܬܝܢ ܕܝܫܝܬܐ** U. [K. similar] = *not this, but the other Monday*.

In Al. a temporal clause is sometimes replaced by the verbal noun, thus **ܠܝܬܝܢ ܕܝܫܝܬܐ ܕܝܫܝܬܐ** lit. *now they without blessing* = *before they were married*, St Matt. i. 18. This would not be possible in U.; they would usually say **ܠܝܬܝܢ ܕܝܫܝܬܐ ܕܝܫܝܬܐ** but they might say **ܠܝܬܝܢ ܕܝܫܝܬܐ ܕܝܫܝܬܐ** lit. *as yet they not blessed* [all ܕ].

The preterite is used in a temporal clause if there is uncertainty, as **ܠܝܬܝܢ ܕܝܫܝܬܐ ܕܝܫܝܬܐ** *after I have come* (if ever I do come) *I shall see him*. This is equivalent to **ܠܝܬܝܢ ܕܝܫܝܬܐ**, § 60. So also if no particular time is referred to and a general case or hypothesis is intended.

An English temporal clause is often rendered by the noun of action, as **ܠܝܬܝܢ ܕܝܫܝܬܐ** *when I returned, return, was returning*, **ܠܝܬܝܢ ܕܝܫܝܬܐ** *after I have (had) returned*, **ܠܝܬܝܢ ܕܝܫܝܬܐ** *till I come (came)*. The

noun of action is thus more used than the English noun. But the finite verb might readily be used in Syriac in these cases.

When is replaced by a periphrasis in cases such as the following:

ܐܝܢܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ *as when you were here*, lit. *as that time that you were here*.

§ 62. Absolute hypothetical clauses.

(1) The preterite is much used to express a possibility where no protasis is attached, as **ܕܡܝܬܐ ܕܡܝܬܐ** *perhaps I might die* (or without **ܕ**). **ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *I will go and visit him in case by chance he has come*.

(2) The conditional is used as in English where *would* = *were about to*. **ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *as if he were about to go (would go)*.

(3) The preterite is also used to denote pure hypothesis in the following: **ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ** *It is better that thou shouldst not have vowed than that thou shouldst vow and not pay*, cf. Eccles. v. 5.

§ 63. Impersonal verbs.

(1) These are generally in the feminine, but sometimes, especially in Al., in the masculine. [The O.S. rule is similar.] Thus **ܕܝܬܐ ܕܝܬܐ** and **ܕܝܬܐ ܕܝܬܐ** both express *as it is written*. So **ܕܝܬܐ** and **ܕܝܬܐ** both express the abstract idea of *evil* (subst.), though the latter is more common. It is interesting to note that the East Syrians take the **ܕܝܬܐ** of the Lord's prayer personally as *the Evil one*, and paraphrase it frequently in their service-books *the Evil one and his hosts* **ܕܝܬܐ ܕܝܬܐ**.

Examples of masculines: **ܕܝܬܐ**, the preterite, *it is finished by me* = *I finished*, **ܕܝܬܐ** (or **ܕܝܬܐ**) *it lost on me* = *I have*

lost my head (also fem.), ܕܝܢܐ ܕܝܢܐ may it be pleasant to you, see § 75 and ܕܝܢܐ § 46.

Examples of feminines: ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ In him I am well pleased, lit. in him it pleased me, St Matt. iii. 17. So ܕܝܢܐ ܕܝܢܐ if you please, ܕܝܢܐ ܕܝܢܐ bravo! § 73.

(2) Some verbs which in English are impersonal may take a subject in Syriac. Thus ܕܝܢܐ ܕܝܢܐ or simply ܕܝܢܐ it rains. So we have ܕܝܢܐ ܕܝܢܐ it snows; ܕܝܢܐ ܕܝܢܐ it hails, ܕܝܢܐ ܕܝܢܐ it blows, ܕܝܢܐ ܕܝܢܐ (K. ܕܝܢܐ) it thunders, ܕܝܢܐ ܕܝܢܐ it lightens, ܕܝܢܐ ܕܝܢܐ (or ܕܝܢܐ) it rains, lit. the world is raining, ܕܝܢܐ ܕܝܢܐ it is stormy.

(3) ܕܝܢܐ (Turk.) must, generally stands without ܕܝܢܐ, ܕܝܢܐ (Arab.) must and ܕܝܢܐ (Arab.) ought, generally with it. They are thus conjugated:—ܕܝܢܐ ܕܝܢܐ I must go, ܕܝܢܐ ܕܝܢܐ id. In Al. we have ܕܝܢܐ = ܕܝܢܐ. After ܕܝܢܐ we may insert a pronoun, as ܕܝܢܐ ܕܝܢܐ U. (ܕܝܢܐ K. Al.) you ought. These words may be used with a negative, especially ܕܝܢܐ, as ܕܝܢܐ ܕܝܢܐ it is not necessary; this must be distinguished from ܕܝܢܐ ܕܝܢܐ he was not obliged, which is a personal verb; the latter implies that nothing was lacking. ܕܝܢܐ and ܕܝܢܐ may be used as simple adjectives and may occasionally take the first plural. ܕܝܢܐ ܕܝܢܐ they are not necessary (or ܕܝܢܐ: or the singular of either). For the lengthening of the vowel in the plural see § 18 (xiii). For ܕܝܢܐ with affixes see § 20 (7). ܕܝܢܐ implies moral obligation; and if this is not the idea of ought we must render by ܕܝܢܐ or ܕܝܢܐ.

Thus ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *they ought to be here*, i.e. I should have expected it. Also in referring to a past event they often are used for ܕܝܚܝܬܝܢ, as ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *you ought to have gone*. ܕܝܚܝܬܝܢ is used both in U. and K.: ܕܝܚܝܬܝܢ in U. only.

(4) For *it is I* and the like see § 29 (19); for ܕܝܚܝܬܝܢ, ܕܝܚܝܬܝܢ, § 29 (11).

(5) We may notice ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *it may be = perhaps* [or *it is possible* which is also rendered by ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ § 29 (10)] and ܕܝܚܝܬܝܢ *it may happen = perhaps*; the ܕܝܚܝܬܝܢ is usually dropped, even in K. If this is used as a verb in U. it is ܕܝܚܝܬܝܢ; in K. ܕܝܚܝܬܝܢ, see §§ 36, 87 c.

(6) In Al. and sometimes K. ܕܝܚܝܬܝܢ is used impersonally for ܕܝܚܝܬܝܢ *to wish*, which in Al. usually = *to love*. Thus ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *I wished*. Also *to be pleased*; as ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ Al. *if it pleases him* (God) *in him* (Christ) = *if he will have him*, St Matt. xxvii. 43; ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ Al. *In thee I am* (lit. *was*) *well pleased*, St Luke iii. 22.

(7) ܕܝܚܝܬܝܢ or ܕܝܚܝܬܝܢ = *far be it from me*, usually followed by ܕ and the first present. Thus ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ O.S. = ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ N.S. *far be it from us to deny*. Also standing by itself ܕܝܚܝܬܝܢ or ܕܝܚܝܬܝܢ = *God forbid!*

(8) For ܕܝܚܝܬܝܢ *it is warm* (lit. *warmth*) and the like, see § 16 f. ܕܝܚܝܬܝܢ would not be impersonal, but would refer to some particular thing, as e.g. water, being cold.

(9) ܕܝܚܝܬܝܢ before its subject has a quasi-impersonal use in the following: ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *he had the heart* (or *intention*) *to =*

מִהֶם; so **לָקְחוּ מִהֶם דָּבָר** *they had word*, **מִהֶם דָּבָר** *what has come over him?*

§ 64. *The direct object of the verb.*

(1) This is generally expressed by the simple substantive, but **וְ** may be inserted, especially if the object precede the verb, § 74; or in U. **לָּ**; as **לָּמַךְ מִיָּדוֹ לָּ** (also **לָּ מִיָּדוֹ לָּ** U.) *whom did he strike?* If the object is a pronoun the affixes with **וְ** or **לָּ** must be used; but **וְ** with a pronominal affix cannot ordinarily stand in U. K. apart from its verb, and in this case **לָּ**, **לָּ** etc. must be used. For exceptions in particular cases see §§ 10, 50 and § 70 (3).

(2) Many verbs take two objects without prepositions, as **עָשָׂה** *to make*, **מָלַא** *to fill* (of the thing filled, and that with which it is filled, but the latter may also be expressed by prefixing **בְּ**), **זָרַע** *to sow* (of the place sown and the seed). So some causatives whose originals are transitive, as **לָבַשׁ** *to clothe* (a person with a dress), **לָמַד** *to teach*, **לָמַד** *to teach*. **שָׁאַל** *to ask*, does not take two direct objects, but **בְּ** is placed before the person asked, § 71.

(3) A second noun is often placed in apposition to the object; as **לָּ תִּשָּׁלֵם מִן הַתִּשְׁכָּרָה** *he gave a tuman as a debt = he lent a tuman*. So **לָּ ... תִּשָּׁלֵם** *to borrow (take as a debt)*, **לָּ פָּתַח** *to give as a present* etc.; **לָּ בְּנֵי יִשְׂרָאֵל** *he led the children of Israel captive*, **לָּ חֲסִידָא דְּרַב** *print the book*. So many of the idioms in § 75. For the passive also we have: **לָּ** *we were sealed*. **לָּ הָיָה** *the money was lent*.

(4) For the passives of causatives cf. § 45 a. Thus **לָּ** *= to be caused to be killed, not to be caused to kill*.

(5) The English direct object sometimes becomes indirect in Syriac and *vice versâ*, see § 71; § 50, note 1.

(6) The verbs **ܡܠܝܢ** *to pray*, **ܡܕܝܠܝܢ** *to lie*, frequently take cognate accusatives, as **ܡܠܝܢ ܕܡܠܝܢܐ** *he prayed*, **ܡܕܝܠܝܢ ܕܡܕܝܠܝܢܐ** *he is lying*.

(7) A singular object is sometimes used for a plural one as in the following:—**ܕܝܬܝܢ ܡܡܝܬܝܢ ܕܫܝܬܝܢ** *they bowed their heads (the head)*, (but **ܕܝܬܝܢ** might be used here); **ܕܝܬܝܢ ܡܕܝܬܝܢ ܕܝܬܝܢ** *they will give up my cause (cast hand from me, § 75)*.

(8) The object of a noun of action in **ܕܝܬܝܢ** may be often expressed by **ܕ** as well as **ܕܝܬܝܢ**; as **ܡܕܝܠܝܢܐ ܕܝܬܝܢ** *the worship of a creature*, where **ܕ** might cause confusion and give the sense *a creature's worship*. So **ܡܕܝܠܝܢܐ ܕܝܬܝܢ** *the worship of thee*; or without **ܕ**, **ܡܕܝܠܝܢܐ ܕܝܬܝܢ** *giving thee worship*. But **ܡܕܝܠܝܢܐ ܕܝܬܝܢ** *the end of the affair*.

(9) When the object is expressed pleonastically by a pronoun as well as by a noun, **ܕ** cannot be prefixed to the latter as in O.S. Thus **ܡܕܝܠܝܢܐ ܕܝܬܝܢ** *teach the men* (not **ܕܝܬܝܢ**). But we can say simply **ܡܕܝܠܝܢܐ ܕܝܬܝܢ**. The first is the commoner method.

§ 65. Agreement.

(1) In general verbs agree with their subjects in person, gender and number; but nouns of multitude, as **ܝܬܝܢ** *a crowd*, may take either a singular or plural verb.

(2) Two or more nouns coupled by **ܘ** *and*, always, and by **ܬܝܢ** *or*, generally, take a plural verb.

(3) When the genders differ the masculine verb is used.

(4) When the persons differ the first is preferred to the second and the third, and the second to the third.

(5) When the numbers differ the plural is used, as *you and the women have come* = $\text{ሰላ ኢየሱስ ኢየሱስ ሕዝብ ሰላ}.$

(6) *Agreement of pronouns with one another in person.* Here N.S. differs from O.S. in which the third person often refers to the second; in N.S. the same person is used throughout. Thus $\text{ሰላ ሕዝብ ሰላ}.$ O.S. = $\text{ከሰላ ሕዝብ ሰላ}.$ N.S. *thou helper of thy saints*; $\text{ሰላ ሰላ}.$ or $\text{ሰላ ሰላ}.$ O.S. = $\text{ሰላ ሰላ}.$ N.S. (also in O.S. $\text{ሰላ ሰላ}.$) *thou art*; $\text{ሰላ ሰላ}.$ O.S. = $\text{ሰላ ሰላ}.$ N.S. *I am*; $\text{ሰላ ሰላ}.$ O.S. = $\text{ሰላ ሰላ}.$ N.S. *ye are*.

(7) The verb agrees with the interrogative pronoun in a case like $\text{ከከ ከከ ሰላ}.$ *which of you came?*

§ 66. *Oratio obliqua.*

(1) This may be used in N.S., and if so the sequence of tenses must usually be observed, especially in U., § 51 (9): $\text{ሰላ ሰላ}.$ *he says he has come*, $\text{ሰላ ሰላ}.$ *he said he had come*.

(2) More frequently oratio recta is substituted. Thus $\text{ሰላ ሰላ}.$ *he said, I will come*. So in O.S. In indirect questions oratio obliqua is more common. $\text{ሰላ ሰላ}.$ *he asked if they would come* is more usual than $\text{ሰላ ሰላ}.$ *he asked: Will you come?*

(3) The use of $\text{ሰላ}.$ *there*, $\text{ሰላ}.$ *here* etc., is in these cases often very confusing. Thus $\text{ሰላ ሰላ}.$ *he said: I will go there* = *he said he would come here*.

(4) Before the oratio recta $\text{ሰ}.$ is often inserted: as, *I said ye are gods* = $\text{ሰላ ሰላ}.$ St John x. 34. The same thing is common in O.S. $\text{ሰላ ሰላ}.$

ADVERBS.

ܬܠܡܝܬܐ

§ 67. [The following list includes several adverbial expressions which cannot strictly be called adverbs.]

ܬܠܡܝܬܐ U. *now*, or ܬܠܡܝܬܐ Ti. MB. or ܬܠܡܝܬܐ MB. or ܬܠܡܝܬܐ U. (oxytone), or ܬܠܡܝܬܐ U. or ܬܠܡܝܬܐ K. or ܬܠܡܝܬܐ Al. or ܬܠܡܝܬܐ K. (= ܬܠܡܝܬܐ, § 12, = ܬܠܡܝܬܐ) or ܬܠܡܝܬܐ K. (= ܬܠܡܝܬܐ? Nöld.) or ܬܠܡܝܬܐ Al. or ܬܠܡܝܬܐ Al. (= ܬܠܡܝܬܐ). So ܬܠܡܝܬܐ ܬܠܡܝܬܐ *so far*, ܬܠܡܝܬܐ ܬܠܡܝܬܐ *ago, already*.

ܬܠܡܝܬܐ *to-day* U. K. Z. or ܬܠܡܝܬܐ Gaw. Sal. or ܬܠܡܝܬܐ ܬܠܡܝܬܐ (ܬܠܡܝܬܐ, f. for m.) or ܬܠܡܝܬܐ Tkh. = O.S. ܬܠܡܝܬܐ.

ܬܠܡܝܬܐ U. *to-night* (ܬ = ܬ) or ܬܠܡܝܬܐ K. (= ܬܠܡܝܬܐ) or ܬܠܡܝܬܐ ܬܠܡܝܬܐ or ܬܠܡܝܬܐ ܬܠܡܝܬܐ. In N.S. ܬܠܡܝܬܐ is fem., see § 17. In Z. ܬܠܡܝܬܐ, ܬܠܡܝܬܐ being used absolutely for ܬܠܡܝܬܐ.

ܬܠܡܝܬܐ U. *this time, now*, or ܬܠܡܝܬܐ K. or ܬܠܡܝܬܐ ܬܠܡܝܬܐ U. or ܬܠܡܝܬܐ ܬܠܡܝܬܐ Ti. or ܬܠܡܝܬܐ K. (= ܬܠܡܝܬܐ + ܬܠܡܝܬܐ, § 28. 2).

ܬܠܡܝܬܐ U. *so, so much, so many* (considered rather colloquial), thus, ܬܠܡܝܬܐ ܬܠܡܝܬܐ *so great that*. In K. ܬܠܡܝܬܐ (see ܬܠܡܝܬܐ) or ܬܠܡܝܬܐ Kurd. (not ܬܠܡܝܬܐ as Stod. Nöld.?).

ܬܠܡܝܬܐ or 'ܬܠܡܝܬܐ U. *topsy-turvy* (rare); also *endways*, = ܬܠܡܝܬܐ.

ܬܠܡܝܬܐ, *also, even*: or ܬܠܡܝܬܐ K. as O.S., in Al. ܬܠܡܝܬܐ (see below); hence ܬܠܡܝܬܐ K. or usually ܬܠܡܝܬܐ *not one* [in U. ܬܠܡܝܬܐ ܬܠܡܝܬܐ]. ܬܠܡܝܬܐ U. ܬܠܡܝܬܐ K. *not even*.

ܐܢܝܢ U. *only*, or ܐܢܝܢܐ Sal. or ܐܢܝܢܐ Sal. Baz Al. In Al. ܐܢܝܢܐ is used, coming after the word qualified.

ܐܢܝܢܐ *at last*, Z.

ܐܢܝܢܐ U. ܐܢܝܢܐ K. as O.S. *again, after this*. In Z. ܐܢܝܢܐ (*khân*) and ܐܢܝܢܐ = *then*. See § 21 (3).

ܐܢܝܢܐ or ܐܢܝܢܐ or ܐܢܝܢܐ (as O.S.) *finally*.

ܐܢܝܢܐ U. K. Z. as O.S. *where*, or ܐܢܝܢܐ Q. Sal. Gaw. and U. sometimes (first Zlama). When followed by ܐܢܝܢܐ, ܐܢܝܢܐ, ܐܢܝܢܐ, or ܐܢܝܢܐ it is often shortened to ܐܢܝܢܐ as ܐܢܝܢܐ ܐܢܝܢܐ *where is he?* (also in a dependent clause). Also with ܐܢܝܢܐ (ܐܢܝܢܐ etc.) = *whither*, with ܐܢܝܢܐ = *whence* or *which way*.

ܐܢܝܢܐ usually, mostly, on the whole.

ܐܢܝܢܐ *when?* or ܐܢܝܢܐ Ti. (O.S. ܐܢܝܢܐ), or ܐܢܝܢܐ ܐܢܝܢܐ, or ܐܢܝܢܐ U. or ܐܢܝܢܐ ܐܢܝܢܐ K. or ܐܢܝܢܐ ܐܢܝܢܐ K. So ܐܢܝܢܐ ܐܢܝܢܐ *how long?*

ܐܢܝܢܐ U. K. *then* = εἴτα. In O.S. ܐܢܝܢܐ and so rarely K., according to the rule by which Greek τ = ܐܢܝܢܐ, while θ = ܐܢܝܢܐ.

ܐܢܝܢܐ K. Q. *here*, or Sal. ܐܢܝܢܐ, or ܐܢܝܢܐ Tkh. (in U. ܐܢܝܢܐ see p. 164) = O.S. ܐܢܝܢܐ or usually ܐܢܝܢܐ. So Chald. ܐܢܝܢܐ.

ܐܢܝܢܐ U, *especially*, Arab. Pers. (proparoxytone), or ܐܢܝܢܐ U. : ܐܢܝܢܐ K.

ܐܢܝܢܐ U. (accented on first and last) *immediately*, Turk. Pers. (= *hand over hand*) = ܐܢܝܢܐ ܐܢܝܢܐ K. as O.S. or ܐܢܝܢܐ ܐܢܝܢܐ K.; also ܐܢܝܢܐ U. Pers. (lit. *in the hour*); or ܐܢܝܢܐ MB. or ܐܢܝܢܐ Tkh. or ܐܢܝܢܐ Ti. or ܐܢܝܢܐ Al. Arab.; or ܐܢܝܢܐ.

ܠܝܠܝܫܐ U. *down*, or ܝܠܝܠܝܫܐ Sal. or ܠܝܠܝܫܐ Al. (O.S. ܠܝܠܝܫܐ). Also ܠܝܠܝܠܝܫܐ, whether motion downwards is meant or not, and ܠܝܠܝܠܝܫܐ. So ܡܝ ܝܠܝܠܝܫܐ *from beneath* (all ܠ).

ܝܠܝܠܝܫܐ U. *only just, scarcely*, Turk. Kurd. In K. ܝܠܝܠܝܫܐ or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ.

ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ *hereabouts*.

ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ *doubtless*, Pers. Also ܝܠܝܠܝܫܐ (hard Kap).

ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ *thereabouts*.

ܝܠܝܠܝܫܐ U. or ܝܠܝܠܝܫܐ K. MB. Gaw. Al. Z. *more*, Pers.; sign of the comparative; occasionally used to qualify verbs: as ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ ܝܠܝܠܝܫܐ *love will increase more*. But in this case it would be more usual to use ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ, p. 161.

ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ U. Q. *therefore*, or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ or ܝܠܝܠܝܫܐ U. K. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ U. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ U. K. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ Sal. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ Sal. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ U. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ U.; or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ K. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ Ti. or ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ K. See ܝܠܝܠܝܫܐ p. 160, and for the prepositions § 68.

ܝܠܝܠܝܫܐ K. *the year before last* (perhaps for ܝܠܝܠܝܫܐ *at the seasons*, i.e. lit. *at an indefinite time*, § 88 g). In U. ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ lit. *the other year*, cf. ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ below. In Al. ܝܠܝܠܝܫܐ (cf. ܝܠܝܠܝܫܐ *three?*). These also mean *the year after next*.

ܝܠܝܠܝܫܐ U. K. *last year, next year* (perhaps for ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ *at those seasons*, i.e. *at a definite time*), in Sal. pron. *bazūghni*. Also ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ (ܕܝܠܝܠܝܫܐ). In Al. ܝܠܝܠܝܫܐ, in Ti. ܝܠܝܠܝܫܐ = O.S. ܝܠܝܠܝܫܐ or Chald. ܝܠܝܠܝܫܐ, (for ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ?).

[In Ti. they say ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ for *three years ago* = U. ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ; and ܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ ܕܝܠܝܠܝܫܐ for *four years ago*.]

ḥḥḥḥ *in the midst* (pron. ḥ = ḥ U.) or **ḥḥḥḥ** § 16 (ii) a.

ḥḥḥḥ U. *in the evening*, or **ḥḥḥḥ** K. with second Zlama sound in both forms [both are also substantives, § 16, with plural as §§ 18, 19], or **ḥḥḥḥ** Q.

ḥḥḥḥ U. *perhaps*, Pers. or **ḥḥḥḥ** K. Al., Turk. Kurd. or **ḥḥḥḥ** or **ḥḥḥḥ** [even in the middle of a clause; as **ḥḥḥḥ** **ḥḥḥḥ** **ḥḥḥḥ** *if perchance all forget you*], *εἰ τύχοι* = **ḥḥḥḥ** p. 152.

ḥḥḥḥ lit. *by Christ*, and **ḥḥḥḥ** lit. *yes, by God*, Ti. are little stronger than *indeed*, esp. in K. So the negative:—**ḥḥḥḥ** **ḥḥḥḥ** U. or **ḥḥḥḥ** **ḥḥḥḥ** Ti. or **ḥḥḥḥ** **ḥḥḥḥ** Tkh.

ḥḥḥḥ U. Q. *alone (by himself)*, or **ḥḥḥḥ** K. Z. or **ḥḥḥḥ** Ti. Al. or **ḥḥḥḥ** Al. [so O.S. but with pl. affixes]. So for the other persons, § 20 (6).

ḥḥḥḥ U. *then (causal), therefore* Pers. Kurd. or **ḥḥḥḥ** Ti. **ḥḥḥḥ** Sh. or **ḥḥḥḥ** K. or **ḥḥḥḥ** Al. (not so emphatic as **ḥḥḥḥ** **ḥḥḥḥ**). For **ḥḥḥḥ** Al. see **ḥḥḥḥ** above. **ḥḥḥḥ** is used somewhat redundantly in such a phrase as the following **ḥḥḥḥ** **ḥḥḥḥ** **ḥḥḥḥ** : **ḥḥḥḥ** **ḥḥḥḥ** **ḥḥḥḥ** *If this thing is necessary, that thing is much more so.*

ḥḥḥḥ U. *together, equally*, or **ḥḥḥḥ** K., Pers. Turk.

ḥḥḥḥ : **ḥḥḥḥ** : ḥ sign of the future, §§ 31, 46 s.v. **ḥḥḥḥ**.

ḥḥḥḥ *by chance*, also *probably* (? St.) Arab. (not common).

ḥḥḥḥ *by chance*, from **ḥḥḥḥ** *to happen, to meet* (Arab. word).

ḥḥḥḥ **ḥḥḥḥ** U. *hereafter*, or **ḥḥḥḥ** **ḥḥḥḥ** U. **ḥḥḥḥ** **ḥḥḥḥ** Al. **ḥḥḥḥ** Al.

ܬܥܕܐ ܕܝܬܐ Ti. Al. *upwards* [or ܬܥܕܐ?] *proparoxytone*, or ܕܝܬܐ ܕܝܬܐ Ti.

ܬܥܕܐ ܕܝܬܐ Ti. Al. *downwards*, *proparoxytone*.

ܕܝܬܐ ܕܝܬܐ or ܕܝܬܐ ܕܝܬܐ or ܕܝܬܐ ܕܝܬܐ sometimes, occasionally, § 28 (4).

ܕܝܬܐ *within*, see p. 168, also ܕܝܬܐ ܕܝܬܐ *from within*: with ܕ to the inside.

ܕܝܬܐ or ܕܝܬܐ *quickly, soon, early*. In the first sense chiefly U. = ܬܥܕܐ K. or ܕܝܬܐ Ti. which also = *certainly*. ܕܝܬܐ ܕܝܬܐ = *a long time ago* = ܕܝܬܐ ܕܝܬܐ Al.

ܕܝܬܐ ܕܝܬܐ Z. *hither and thither* = ܕܝܬܐ ܕܝܬܐ U.

ܕܝܬܐ *how* or ܕܝܬܐ *when by itself* (= ܕܝܬܐ?) or ܕܝܬܐ ܕܝܬܐ : ܕܝܬܐ Ti. See § 73 or ܕܝܬܐ K. (= ܕܝܬܐ?) rare.

ܕܝܬܐ Z. *still, again*.

ܕܝܬܐ U. K. *always*, or ܕܝܬܐ, ܕܝܬܐ K., Kurd. Arab.; or ܕܝܬܐ U. Pers. (ܕܝܬܐ Az.) or ܕܝܬܐ ܕܝܬܐ Al. (O.S. ܕܝܬܐ) or ܕܝܬܐ U. K.

ܕܝܬܐ *in vain*, Arab. Pers. or ܕܝܬܐ K. See ܕܝܬܐ.

ܕܝܬܐ K. *slowly, gently* (Zlama second sound) Kurd. = ܕܝܬܐ U. as O.S., see p. 166 (whence ܕܝܬܐ *very slowly*); or ܕܝܬܐ U. Pers. or ܕܝܬܐ K. or ܕܝܬܐ Ti.

ܕܝܬܐ *so, thus*, or ܕܝܬܐ or ܕܝܬܐ. These seem to be the O.S. ܕܝܬܐ or ܕܝܬܐ, the fem. of ܕܝܬܐ *this*. The ܕ (which is soft, not hard as in Nöld. § 85) is a common Aramaic addition. So ܕܝܬܐ *thus, so, such* (ܕ = ܐ) U. K. Z. or in Tal ܕܝܬܐ (ܕ sound) or ܕܝܬܐ Al. (= ܕܝܬܐ?) or ܕܝܬܐ U. So also ܕܝܬܐ ܕܝܬܐ or ܕܝܬܐ ܕܝܬܐ *so much*. See also § 23.

𐎧𐎠𐎢𐎡𐎠 *at first* (rare). Qy. past part. of 𐎧𐎠𐎢𐎡𐎠 U. (= 𐎧𐎠𐎢𐎡𐎠 K.) *to believe*?

𐎧𐎠𐎢𐎡𐎠 U. K. Q. *then*, or 𐎧𐎠𐎢𐎡𐎠 Al. or 𐎧𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 Ti. or 𐎧𐎠𐎢𐎡𐎠 or 𐎧𐎠𐎢𐎡𐎠 or 𐎧𐎠𐎢𐎡𐎠. Also with 𐎠𐎢𐎡𐎠. So in Ti. we have 𐎧𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 *before that* = 𐎧𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 U.

𐎧𐎠𐎢𐎡𐎠 U. *not at all, never* (with a negative), as 𐎧𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 U. (= 𐎧𐎠𐎢𐎡𐎠 K.) *I will never allow* (see under 𐎠𐎢𐎡𐎠). So 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 U. = 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 K. Z. Q. *never*, 𐎧𐎠𐎢𐎡𐎠 (Turk.) and 𐎧𐎠𐎢𐎡𐎠 (Kurd.) being also adjectives = *no* or *any*.

𐎧𐎠𐎢𐎡𐎠 U. *yet*, Arab. Turk. or 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 Sal. (see 𐎧𐎠𐎢𐎡𐎠) or 𐎧𐎠𐎢𐎡𐎠 or 𐎧𐎠𐎢𐎡𐎠 K. Al. (also *now*: O.S. 𐎧𐎠𐎢𐎡𐎠 or 𐎧𐎠𐎢𐎡𐎠) or 𐎧𐎠𐎢𐎡𐎠 Al. Arab.

𐎧𐎠𐎢𐎡𐎠 or 𐎧𐎠𐎢𐎡𐎠 *certainly, of course*, Arab. Also 𐎧𐎠𐎢𐎡𐎠 or 𐎧𐎠𐎢𐎡𐎠.

𐎧𐎠𐎢𐎡𐎠 in Al. *also*, Pers. In U. K. as conjunction, repeated, *both... and*.

𐎧𐎠𐎢𐎡𐎠 *just, certainly*, Pers.; with negative *never*, esp. in K., as 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 *I will certainly go*, 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 *he shall never come*. 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 *just thus*, 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 *just that* = *the same*, § 25 (8). Nöldeke gives 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 Pers. Turk. *never*.

𐎧𐎠𐎢𐎡𐎠 U. or 𐎧𐎠𐎢𐎡𐎠 K. Z. or 𐎧𐎠𐎢𐎡𐎠 Z. *also*, Kurd. This follows the word qualified. Often used with 𐎧𐎠𐎢𐎡𐎠 or 𐎧𐎠𐎢𐎡𐎠, thus 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 *I also*.

𐎧𐎠𐎢𐎡𐎠 *more*, or 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 (𐎧𐎠𐎢𐎡𐎠) or 𐎧𐎠𐎢𐎡𐎠 𐎧𐎠𐎢𐎡𐎠 Ti. (from N.S. 𐎧𐎠𐎢𐎡𐎠 *to increase*, an Arabic word), or 𐎧𐎠𐎢𐎡𐎠 Al. These are also used as substantives = *more*.

𐎧𐎠𐎢𐎡𐎠 K. *certainly, on that account*.

ܣܕܕܝܐ Al. *together*, or ܣܕܕܝܐ K. or ܣܕܕܝܐ Al. or ܣܕܕܝܐ K. or ܣܕܕܝܐ K. or ܣܕܕܝܐ Sal. U.; or from the Persian we have ܘܚܕܝܐ U. (or 'ܕ or 'ܡ), pron. in Sal. *ukhdali* etc. See § 15.

ܒܕܝܐ *rather, somewhat, a little*. See § 28 (9) for variations. Also ܒܝܐ Al. K. ܒܝܐ K. (below), ܒܝܐ K. Al. ܒܝܐ Al. ܒܝܐ Ti. So ܒܝܐ *almost*, lit. *a little remains* (e.g. ܒܝܐ ܕܝܐ *almost black*); in K. ܒܝܐ ܕܝܐ. Also expressed thus: ܒܝܐ ܕܝܐ ܕܝܐ *I nearly did not come*. So ܕܝܐ ܕܝܐ ܕܝܐ *he is far from thinking*.

ܘܕܝܐ U. *in vain* or *gratis*, Kurd. or ܕܝܐ Al. K., Kurd. (Nöld. St. give ܕܝܐ Pers.) or ܕܝܐ U. (*gratis*); see ܘܕܝܐ.

ܝܕܝܐ U. *in short*, or ܝܕܝܐ Sal., Arab. (both proparoxytone).

ܕܝܐ or ܕܝܐ *upside down* K. *inside out* U. or ܕܝܐ U. Ti. (both senses) or ܕܝܐ ܕܝܐ (= ܕܝܐ ܕܝܐ ܕܝܐ *edge, edge lowermost*). The form ܕܝܐ *lower*, is seen in ܕܝܐ ܕܝܐ (below) and in ܕܝܐ ܕܝܐ lit. *lower church*, the name of a church in Ti. in the Zab valley; it is another form of ܕܝܐ K., O.S.; cf. the verb ܕܝܐ *to be abased*, Al. and also ܕܝܐ above.

ܕܝܐ ܕܝܐ K. (U. 'ܕ) *from day to day*.

ܕܝܐ ܕܝܐ U. *the day before yesterday* or *the day after to-morrow*, or ܕܝܐ ܕܝܐ Ti. or ܕܝܐ ܕܝܐ Tkh. § 61. So ܕܝܐ ܕܝܐ *the week before last (after next)*.

ܕܝܐ K. *entirely, quite, very*, or ܕܝܐ K., Kurd.; or ܕܝܐ U. Turk. (so ܕܝܐ ܕܝܐ *extremely*) or ܕܝܐ U. (*very emphatic*) or ܕܝܐ Al. Arab. or ܕܝܐ U. (also an adj. = *clean*); or ܕܝܐ (also an adj.

= *entire*). For emphasis **ܕܢܐ** is often put by itself at the end of a sentence. See **ܕܢܐ** p. 167.

ܕܢܐ *that is, Arab.*

ܕܢܐ K. *certainly*, or **ܕܢܐ** U., Arab.

ܕܢܐ U. MB. Sp. Sal. or **ܕܢܐ** Q. Tkh. Sal. or **ܕܢܐ** Al. Z. Sal. sign of the habitual present, § 31. Origin, Chald. **ܕܢܐ** = $\gamma\epsilon$, § 119?

ܕܢܐ *a little, somewhat*, Tkh. or **ܕܢܐ** Ti. (contrast **ܕܢܐ** above), or **ܕܢܐ** U., Kurd. See **ܕܢܐ**.

ܕܢܐ *daily*, so O.S.; also **ܕܢܐ** Ti. and **ܕܢܐ** : **ܕܢܐ** Al.

ܕܢܐ *how much, how*, so O.S.; or **ܕܢܐ** Al. or **ܕܢܐ** Al. or **ܕܢܐ** Al. Thus: **ܕܢܐ ܕܢܐ** *how good* = O.S. **ܕܢܐ**. **ܕܢܐ ܕܢܐ** *how great he is!* **ܕܢܐ ܕܢܐ ܕܢܐ** *how great a man he is!*

ܕܢܐ *not*, as O.S., or **ܕܢܐ** (not Al.) prefixed to certain parts of the verb only, § 33 [thus **ܕܢܐ ܕܢܐ ܕܢܐ** *it is neither good nor bad*]. **ܕܢܐ** ... **ܕܢܐ** = *neither...nor*; a third **ܕܢܐ** then is often used with the verb, pleonastically. **ܕܢܐ** has the second Zlama sound and perhaps should be **ܕܢܐ** = **ܕܢܐ**? Cf. O.S. **ܕܢܐ** (West Syrian **ܕܢܐ**) = **ܕܢܐ**? Nöld. conjectures **ܕܢܐ** = **ܕܢܐ**. Or perhaps this is the origin of it: **ܕܢܐ** + the substantive verb (**ܕܢܐ** etc.) takes the pronunciation *lé-win*; and then by false analogy **ܕܢܐ** or **ܕܢܐ** is placed before the present tense. **ܕܢܐ** is thus used with **ܕܢܐ** in Ti. **ܕܢܐ ܕܢܐ**? — **ܕܢܐ** *What do you want? Nothing.*

ܕܢܐ *on this side, this way*, or **ܕܢܐ** Ti. (fem. form of

ܠܒܝܠ = O.S. ܠܒܝܠ *side*), rarely without ܕ; also with ܡܡ. See ܠܒܝܠ ܠܒܝܠ p. 160.

ܠܗܝܠ *here*, U. (see ܠܗܝܠ *hither*, U. K. (the ܕ coalesces) or ܠܗܝܠ ܠܗܝܠ K. or ܠܗܝܠ ܠܗܝܠ MB. or ܠܗܝܠ ܠܗܝܠ K. or ܠܗܝܠ ܠܗܝܠ Ti. So ܠܗܝܠ ܠܗܝܠ K. *towards this way* = ܠܗܝܠ ܠܗܝܠ U. Also ܠܗܝܠ U. K. *this way, hence*, and similarly the rest (ܠܗܝܠ Sal.).

ܠܗܝܠ U. Ti. *outside* (ܕ) Kurd. or ܠܗܝܠ K. or ܠܗܝܠ (or ܠܗܝܠ?) Al. or ܠܗܝܠ Al. (so ܠܗܝܠ U. K. Al. *outer*) or ܠܗܝܠ Al.

ܠܗܝܠ *backwards, behind* (ܕ K.), or with the other affixes, also ܠܗܝܠ K. or ܠܗܝܠ or ܠܗܝܠ (common). Sometimes without ܕ; often with ܡܡ. Also with ܕ' = *towards the rear*.

ܠܗܝܠ ܠܗܝܠ U. *on that side, that way, over there*, rarely without ܕ; also with ܡܡ; or ܠܗܝܠ ܠܗܝܠ Ti. It also means *abroad* (= ܠܗܝܠ ܠܗܝܠ much used in this sense).

ܠܗܝܠ ܠܗܝܠ K. MB. (or with Dalath, § 69. 2 b) *in that direction*. So ܠܗܝܠ ܠܗܝܠ *from that direction*.

ܠܗܝܠ ܠܗܝܠ K. MB. or ܠܗܝܠ ܠܗܝܠ *for a little time*, § 28 (9), or ܠܗܝܠ ܠܗܝܠ (rare with Lamadh).

ܠܗܝܠ *forwards*, or ܠܗܝܠ or ܠܗܝܠ or with the other affixes.

ܠܗܝܠ ܠܗܝܠ U. *henceforward* (lit. *from now to after it*); or ܠܗܝܠ ܠܗܝܠ U. (ܡܡ coalesces) or ܠܗܝܠ ܠܗܝܠ or ܠܗܝܠ ܠܗܝܠ U. or ܠܗܝܠ ܠܗܝܠ K. or ܠܗܝܠ ܠܗܝܠ MB. or simply ܠܗܝܠ (see above ܠܗܝܠ). So also ܠܗܝܠ ܠܗܝܠ ܠܗܝܠ *after that, thereafter*.

ܡܝܠܝܢ U. Ti. *indeed*, or **ܡܝܠܝܢ** Sal., Arab. Kurd.; often with ܐ sound as Kurd. [used both in question and answer, thus: . . . ? **ܡܝܠܝܢ** **ܡܝܠܝܢ** Q. *Indeed?* Ans. *Yes, really*]; or **ܡܝܠܝܢܐ** K. or **ܡܝܠܝܢܐ** U. or **ܡܝܠܝܢܐ** Sal. [these are the imperatives of the verb **ܡܝܠܝܢܐ**, **ܡܝܠܝܢܐ**, **ܡܝܠܝܢܐ** to believe, § 83 D,] or **ܡܝܠܝܢܐ**, (also adj. = *certain*).

ܡܝܠܝܢܐ U. (*môrisha*, proparoxytone) *in the morning*, lit. *from that head*, or **ܡܝܠܝܢܐ** or **ܡܝܠܝܢܐ** Ti.; or **ܡܝܠܝܢܐ** K. or **ܡܝܠܝܢܐ** U. (lit. *the anticipation*, from **ܡܝܠܝܢܐ**), **ܡܝܠܝܢܐ** Al., O.S., or **ܡܝܠܝܢܐ** Z. or **ܡܝܠܝܢܐ** Z. or **ܡܝܠܝܢܐ** Z. These also (exc. the Ti. and Al. forms) mean *to-morrow* (but not *yesterday*), cf. Scottish *the morn*, *the morn's morn*, German *morgen*. See **ܡܝܠܝܢܐ** below.

ܡܝܠܝܢܐ Ti. *in early morning*, lit. *from the night*. So **ܡܝܠܝܢܐ** Ti. *very early* (from the little nights) or **ܡܝܠܝܢܐ** Ti. MB. Tergawar or **ܡܝܠܝܢܐ** K. lit. *from the watch* (**ܡܝܠܝܢܐ** K. to change, Arab.). [Also **ܡܝܠܝܢܐ** Ti. **ܡܝܠܝܢܐ** U. or **ܡܝܠܝܢܐ** U.]

ܡܝܠܝܢܐ secretly.

ܡܝܠܝܢܐ K. *yet* (not temporal), *again*, usually **ܡܝܠܝܢܐ** (ܐ silent in U.) or **ܡܝܠܝܢܐ** Al. or **ܡܝܠܝܢܐ** Ti.; lit. *from the head*;—also **ܡܝܠܝܢܐ** U. (**ܡܝܠܝܢܐ** K. Al. or **ܡܝܠܝܢܐ** Tkh. Al. Z.) or **ܡܝܠܝܢܐ** U. (**ܡܝܠܝܢܐ** K.) [also . . . **ܡܝܠܝܢܐ**];—also **ܡܝܠܝܢܐ** U. Ti. or **ܡܝܠܝܢܐ** Sal. or **ܡܝܠܝܢܐ** or **ܡܝܠܝܢܐ** Ti. *Once again* is **ܡܝܠܝܢܐ** **ܡܝܠܝܢܐ** U. (K. similar).

ܡܝܠܝܢܐ U. *for example*, or **ܡܝܠܝܢܐ** K.

ܡܝܠܝܢܐ U. *suddenly*, or **ܡܝܠܝܢܐ** Al. or **ܡܝܠܝܢܐ** K. [Qy.

= ܐܬܝܬܐ ܐܬܝܬܐ *at that time?*], or ܡܩܝܢܐ;—also ܡܢܝܠܐܢܐ or ܡܢܝܠܐܢܐ
Al. rarely U. or ܡܢܝܠܐܢܐ Sal. These = O.S. ܡܢ ܝܠܐ.

ܡܢ added on to the verb to strengthen it, § 31. In O.S. it = *indeed* (also ܡܢ).

ܡܢܝܠܐܢܐ O.S. *quietly, by degrees*, often repeated; also ܡܢܝܠܐܢܐ.

ܡܢܝܠܐܢܐ probably (ܡܢܝܠܐܢܐ = *trust*, N.S.).

ܡܢܝܠܐܢܐ U. Q. Sal. Gaw. *up, upwards*, or ܡܢܝܠܐܢܐ K. or ܡܢܝܠܐܢܐ MB.
(all these also with ܡܢ, ܡܢ or ܡܢ), or ܡܢܝܠܐܢܐ Al. as O.S.; ܡܢܝܠܐܢܐ Z.
upwards (second Zlama).

ܡܢܝܠܐܢܐ *by halves*, § 27.

ܡܢܝܠܐܢܐ ܡܢܝܠܐܢܐ *gradually*, § 77 (2).

ܡܢܝܠܐܢܐ *well*, not Ti., (pronunciation, § 7) [also an adj. = *good*]; in
Ti. ܡܢܝܠܐܢܐ (elsewhere adj. = *beautiful*); in Al. ܡܢܝܠܐܢܐ. Perhaps ܡܢܝܠܐܢܐ is
from ܡܢܝܠܐܢܐ *to be clear*: ܡܢܝܠܐܢܐ *pure*. For the termination see p. 168.

ܡܢܝܠܐܢܐ U. Sh. *why* or ܡܢܝܠܐܢܐ U. or ܡܢܝܠܐܢܐ Tkh. ܡܢܝܠܐܢܐ
Ti. or ܡܢܝܠܐܢܐ Ash. Q. or ܡܢܝܠܐܢܐ Al. or ܡܢܝܠܐܢܐ Al. or
ܡܢܝܠܐܢܐ Al. or ܡܢܝܠܐܢܐ Ti. (= ܡܢܝܠܐܢܐ?). For ܡܢܝܠܐܢܐ etc. see § 13.

ܡܢܝܠܐܢܐ U. Z. Sal. ܡܢܝܠܐܢܐ Sal. Al. ܡܢܝܠܐܢܐ Al. sign of the past, § 31.

ܡܢܝܠܐܢܐ *first*, or ܡܢܝܠܐܢܐ U. or ܡܢܝܠܐܢܐ Al. § 27.

ܡܢܝܠܐܢܐ U. *yesterday, to-morrow*, § 61, from ܡܢܝܠܐܢܐ *to anticipate*.
Or ܡܢܝܠܐܢܐ K. Al. Z.: rare in U. (O.S. ܡܢܝܠܐܢܐ or ܡܢܝܠܐܢܐ).
If a distinction is necessary ܡܢܝܠܐܢܐ *that is past*, ܡܢܝܠܐܢܐ *that is coming*,
must be added. So ܡܢܝܠܐܢܐ ܡܢܝܠܐܢܐ *next week*, ܡܢܝܠܐܢܐ ܡܢܝܠܐܢܐ
last week. See above, ܡܢܝܠܐܢܐ.

ܐܕܕܢܐ O.S. *near, nearly*, e.g. ܐܕܕܢܐ ܬܠܬ ܫܢܝܢ *nearly three years*.

ܐܕܐ K. *at all*, or ܐܕܐ Tkh. or ܐܕܐ K. or ܐܕܐ Ti. ܐܕܐ Al., Kurd. Usually with a negative, = *never, not at all*. Often repeated, esp. in Ti.: ܐܕܐ ܐܕܐ *certainly not, nothing at all*, or ܐܕܐ ܐܕܐ.

ܐܕܐ *very* [see § 25 (7) for the adjective], or ܐܕܐ U. or ܐܕܐ Q. Gaw. (first Zlama); or ܐܕܐ Al., Arab.

ܐܕܐ ܐܕܐ *often*, see above. ܐܕܐ ܐܕܐ ܐܕܐ *oftener*.

ܐܕܐ *easily, comfortably*, also an adj. = *comfortable*, and subst. = *ease*, Pers.

ܐܕܐ *afar*, also with ܐܕܐ; Al. and O.S. ܐܕܐ.

ܐܕܐ ܐܕܐ *head downwards*, U. or ܐܕܐ ܐܕܐ ܐܕܐ K. rarely ܐܕܐ ܐܕܐ K. (see above ܐܕܐ ܐܕܐ under ܐܕܐ); or ܐܕܐ Al. from ܐܕܐ O.S. Al. *to descend*, which is also ܐܕܐ N.S.

ܐܕܐ *endways*.

ܐܕܐ *in a shuffling or gliding manner*, § 83 A (2).

ܐܕܐ Ti. or ܐܕܐ U. K. *there* (O.S. ܐܕܐ = ܐܕܐ). Also ܐܕܐ U. ܐܕܐ U. K. ܐܕܐ K. ܐܕܐ Tkh. MB. ܐܕܐ Al. ܐܕܐ Sp. Sal. Also with ܐܕܐ = *thither*, with ܐܕܐ = *thence* or *that way*.

Notes. (1) The old adverbs in ܐܕܐ are not now used colloquially, except only ܐܕܐ K. Al. *in Syriac* (the language), ܐܕܐ Al. *in Arabic*, ܐܕܐ K. Al. *in Kurdish*, ܐܕܐ U. *in Turkish*, ܐܕܐ U. *in Persian*; which appear to stand for ܐܕܐ etc. These are used also as substantives. [When the old adverbs are used, as in theological discussions, they are oxytone.]

(2) Adjectives, especially those most commonly in use and those which do not change in the feminine, are very often used as adverbs; in U. K. chiefly in the masculine, in Al. in both genders. Thus **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** U. K. *Verily, verily, I say* = **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** Al.; **ܕܝܠܕܐ ܕܝܠܕܐ** K. Al. *she rose quickly*, **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** they were badly ill, St Mark i. 32 = **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** O.S.

(3) There are a large number of adverbs, adjectives, and substantives in **ܐܝܢܐ**, some of which Nöldeke suggests (§ 54) may come from the old **ܐܝܢܐ**, dropping **ܐ**. They may also be the abstract termination **ܐܝܢܐ** of which the **ܐ** falls in colloquial speech in U., § 78. Or it may be the Kurdish ending though in some cases added on to words which are not Kurdish. Examples: **ܐܝܢܐ** U. or **ܐܝܢܐ** K. *easy*, the latter Kurdish, **ܐܝܢܐ** *excessive, abundant*, from **ܐܝܢܐ** (above), **ܐܝܢܐ** Kurd. *meaning*, more commonly **ܐܝܢܐ**, **ܐܝܢܐ** *bad*, Turk. Pers. **ܐܝܢܐ** *sure, certain*, **ܐܝܢܐ** *tame*, **ܐܝܢܐ** *deep blue*, **ܐܝܢܐ** *advice*, **ܐܝܢܐ** *colony*, Kurd. **ܐܝܢܐ** *easy*, **ܐܝܢܐ** *coffee-coloured*, **ܐܝܢܐ** *rude, wild*, **ܐܝܢܐ** *silk*, **ܐܝܢܐ** *tin*, Turk. Kurd.; and see the above list.

(4) *Too* is usually expressed by the simple adjective, see § 24.

(5) For numeral adverbs see § 28 (2).

(6) *At least, at any rate*, is expressed by **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** U. or **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** K. or **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** U. K. Thus **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** *I, at any rate, will go*. Prefixed to numerals *at least* may be rendered by **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ** *not less than*.

(7) Adverbs are frequently repeated for emphasis: e.g. **ܐܝܢܐ ܐܝܢܐ** *slowly*, **ܐܝܢܐ ܐܝܢܐ** U. *quickly*, **ܐܝܢܐ ܐܝܢܐ** K. id. So in

ܠܝܢܝ ܠܫܝܢܝ *this year* [we may omit the preposition; as **ܠܝܢܝ ܠܫܝܢܝ** *come on Monday*]; = *in*: **ܠܝܢܝ ܠܫܝܢܝ** *in truth*, **ܠܝܢܝ** *in sorrow* (see **ܠܝܢܝ**); or *with*: **ܠܝܢܝ ܠܫܝܢܝ** *with difficulty*, **ܠܝܢܝ ܠܫܝܢܝ** *with many tears* (see **ܠܝܢܝ**); or *of*: **ܠܝܢܝ ܠܫܝܢܝ** *the second of January* (or **ܠܝܢܝ ܠܫܝܢܝ** **ܠܫܝܢܝ**); in K. it is also the sign of the object in a particular case, § 50.

ܠܝܢܝ *without*, Kurd. Pers.

ܠܝܢܝ, **ܠܝܢܝ** see **ܠܝܢܝ**.

ܠܝܢܝ U. or **ܠܝܢܝ** Sal. Az. *for, concerning, about, for the sake of, on account of, because of*: **ܠܝܢܝ ܠܫܝܢܝ** *Our Lord died for us*, **ܠܝܢܝ ܠܫܝܢܝ** *on account of the persecution*, **ܠܝܢܝ ܠܫܝܢܝ** ? *what about?* This preposition probably is **ܠܝܢܝ**, lit. *in the matter of*. Stod. gives two rare forms **ܠܝܢܝ ܠܫܝܢܝ** U. *with regard to what I said*, i.e. **ܠܝܢܝ ܠܫܝܢܝ** = **ܠܝܢܝ ܠܫܝܢܝ** K. Cf. § 72, **ܠܝܢܝ**, which is also used as a preposition in the phrase **ܠܝܢܝ ܠܫܝܢܝ** or **ܠܝܢܝ ܠܫܝܢܝ** *I believe, in my opinion* (pron. *bad-libi* or *bid-libi*); also **ܠܝܢܝ ܠܫܝܢܝ** (*bad-dî* or *bid-dî*). Rarely also with a substantive **ܠܝܢܝ ܠܫܝܢܝ** *bad-nâsha, in man's opinion*, [cf. **ܠܝܢܝ ܠܫܝܢܝ** *the cause of a man's falling*.]

ܠܝܢܝ (**ܠܝܢܝ** = **ܠܝܢܝ**) not common in K. = O.S. **ܠܝܢܝ** = **ܠܝܢܝ**. Also **ܠܝܢܝ** (see **ܠܝܢܝ**) and **ܠܝܢܝ**. It means *by* (of the agent): **ܠܝܢܝ ܠܫܝܢܝ** *everything was created by God*. But the full form is often used, especially when attention is called to the hand: **ܠܝܢܝ ܠܫܝܢܝ** *the letter arrived by the hand of Thomas*, **ܠܝܢܝ ܠܫܝܢܝ** *everything is in the hand (power) of God*, **ܠܝܢܝ ܠܫܝܢܝ** *created by the Son*.

ܕܝܢ (= **ܕܝܢܐ** : O.S. **ܕܝܢܐ**) *between, among*: **ܕܝܢܐ** *between them, or among them*; or *including, or notwithstanding, in spite of*: **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *including myself we are ten men*. So **ܕܝܢܐ ܕܝܢܐ** *in general, or all included, or in spite of all*. When in English we have *between...and*, we may repeat **ܕܝܢܐ** or insert **ܕܝܢܐ** or simply say **ܕܝܢܐ**: as **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *between us and you*, or **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ**; **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *between Joshua and Simon*; **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *between me and myself, i.e. alone*. So O.S. **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *between Romans and Persians*, **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *between you and your mother and your brother*, cf. Nöld. O.S.G. § 251. Also O.S. with **ܕܝܢܐ** for **ܕܝܢܐ** *id.* But the O.S. **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *both body and soul* will not stand in N.S.

ܕܝܢܐ (Arab.) or **ܕܝܢܐ** or **ܕܝܢܐ** all Al. for **ܕܝܢܐ** (O.S. **ܕܝܢܐ** or **ܕܝܢܐ**). Hence **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *between him and himself, i.e. alone*, as above.

ܕܝܢܐ (not common) or **ܕܝܢܐ** (common) as O.S., or **ܕܝܢܐ** Sal.; = *without*, cf. O.S. **ܕܝܢܐ ܕܝܢܐ** *id.*

ܕܝܢܐ K. Sh. MB. as O.S. or **ܕܝܢܐ** U. Q. Sal. Gaw.; or **ܕܝܢܐ** or **ܕܝܢܐ**; = *after*: **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *after two days*; or *behind*: **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *behind that mountain*; or *in (after)*, **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** *in three hours*.

ܕܝܢܐ O.S., U. Sp. or **ܕܝܢܐ** K. Sal. Sp. (sometimes) or **ܕܝܢܐ** K. J. or **ܕܝܢܐ** Al.; = *in, in the midst of* (of place only, U. K.: **ܕܝܢܐ** usually renders *in*, otherwise, though that is also used of place): **ܕܝܢܐ ܕܝܢܐ** *in Urmi*. In Al. **ܕܝܢܐ** is *by means of* (= **ܕܝܢܐ** U.), and **ܕܝܢܐ** is *in*, or *amongst*, or is the sign of the indirect object (= **ܕܝܢܐ**, U. K.), as: **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** Al. *why didst thou do thus to us?*

St Luke ii. 48 (= ܕܝܢܝܐ U. K.).—In U. K. J. ܕܝܢܝܐ, ܕܝܢܝܐ are occasionally used of motion = *into*, though ܕܝܢܝܐ is also thus used: ܕܝܢܝܐ ܫܝܕܝܢܝܐ ܕܝܢܝܐ *he entered into the city*.—ܕܝܢܝܐ ܕܝܢܝܐ or ܕܝܢܝܐ or ܕܝܢܝܐ or ܕܝܢܝܐ *through*, ܕܝܢܝܐ ܕܝܢܝܐ *up to the inside of*, ܕܝܢܝܐ ܕܝܢܝܐ *for the inside of* (ܕܝܢܝܐ K.), ܕܝܢܝܐ *towards the inside of*, etc.

ܕ as O.S. or ܕܝܢܝܐ Sal. = *of* (also a relative pronoun and conjunction); sometimes also ܕܝܢܝܐ in Z. before nouns, see § 70 (5). This preposition is frequently omitted; as ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *a manner of speech*; ܕܝܢܝܐ ܕܝܢܝܐ ܕܝܢܝܐ *a load of barley*; ܕܝܢܝܐ ܕܝܢܝܐ *the festival of the Cross* (Sept. 13, old style): ܕܝܢܝܐ ܕܝܢܝܐ U. *one of his eyes*. Perhaps also in some compound words in § 16, ii. *g*, as ܕܝܢܝܐ ܕܝܢܝܐ (or ܕܝܢܝܐ?) *rainbow*. But ܕ is inserted in dates, as ܕܝܢܝܐ ܕܝܢܝܐ *in the year 100* (O.S. ܕܝܢܝܐ ܕܝܢܝܐ).

ܕܝܢܝܐ U. K. Q. or ܕܝܢܝܐ Al. Q. Z. or ܕܝܢܝܐ Al. Sal. [perhaps this is the emphatic ܕܝܢܝܐ, § 73, with ܕ], also ܕܝܢܝܐ U. K., cf. ܕܝܢܝܐ, ܕܝܢܝܐ below; = *up to, until*; ܕܝܢܝܐ ܕܝܢܝܐ *so far (up to there)*, ܕܝܢܝܐ ܕܝܢܝܐ *how long? (until when?)*; used of duration of time, ܕܝܢܝܐ ܕܝܢܝܐ *for three years*, which may also be expressed without any preposition. Cf. ܕܝܢܝܐ § 69 (3).

ܕܝܢܝܐ K. Q. or ܕܝܢܝܐ J. or ܕܝܢܝܐ Al. or ܕܝܢܝܐ Al. J. Z. or ܕܝܢܝܐ in Bo. Ti. with affixes, § 70 (10) = O.S. ܕܝܢܝܐ or ܕܝܢܝܐ of the West Syrians; = *for*. It has the meanings of ܕܝܢܝܐ (below), except the sign of the object.

ܕܝܢܝܐ, see ܕܝܢܝܐ, rarely used by itself, except in Ash. Z.

𐤅 O.S. *to, for*: 𐤅 𐤋 𐤕 𐤕 I came to Van. [It is sometimes omitted in this sense: as 𐤕 𐤕 𐤕 U. *I will go to market*. So Z.] 𐤅 𐤕 𐤕 𐤕 give it to Simon, 𐤅 𐤕 𐤕 𐤕 we all ought; in dates, 𐤅 𐤕 𐤕 𐤕 A.D. 50: 𐤕 𐤕 𐤕 𐤕 in the year 200 of the Greeks = B.C. 111; sign of the object, direct or indirect (more frequently than in O.S.), as 𐤕 𐤕 𐤕 ? whom did he strike? cf. also § 49; = *by* in the preterite 𐤕 𐤕 𐤕 it is finished by me = *I finished*, § 32 (4), and elsewhere in Al. K.; for its use with 𐤕 see above.

𐤅 towards, 𐤅 𐤕 towards the earth, often with 𐤕 side (= *direction*) added after the noun, as 𐤕 𐤕 towards the city, or *in the direction of the city* (not necessarily of motion). [Origin? Perhaps = 𐤕 (cf. 𐤕) or 𐤕 to this. Nöld. § 87.]

𐤅 O.S., Al. only, *to*.

𐤅 U. K. *to*, chiefly with pronouns: 𐤅 𐤕 𐤕 come to me, as 𐤕 is not used of motion with pronouns, § 70; = *with, at, at the house of* etc., French *chez*: 𐤅 𐤕 𐤕 your book is with me, *I have your book*, § 29 (13), 𐤅 𐤕 in our country, 𐤅 𐤕 he stayed at our house. Also compared with, as 𐤅 𐤕 ? what is this compared with that? This preposition is not used in Al.; instead we have 𐤅 or 𐤅.—So 𐤅 towards (not common).—Also 𐤅 or 𐤅 or 𐤅 (common) *from the presence of, from near*.—Perhaps 𐤅 = 𐤅 to the side of, Nöld. § 87. It exactly corresponds to O.S. 𐤅.

ܡܢܐ (ܐ) U. *except*, Pers.

ܡܢ O.S. (*mīn*), also ܡ esp. in K. J. Al. Az. (even before ܐ and ܐ) as in some words in O.S.; = *from*: ܡܢܐ ܡܢܐ *from you*; or *by*, after passive verbs: ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ *we were created by God*; or *with*: ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ *God be with you, goodbye*, ܡܢܐ ܡܢܐ ܡܢܐ *he came with us*; or *than*: ܡܢܐ ܡܢܐ ܡܢܐ *better than he*; or *since*: ܡܢܐ ܡܢܐ ܡܢܐ *since that time*; or *by reason of* (so Gk. ἀπό): ܡܢܐ ܡܢܐ ܡܢܐ *for this reason*; or *via, by way of*: ܡܢܐ ܡܢܐ ܡܢܐ *did you come by way of Qudshanis?* ܡܢܐ ܡܢܐ *that way*, ܡܢܐ ܡܢܐ *this way*, ܡܢܐ ܡܢܐ *he enters by the door* (see § 71): cf. ܡܢܐ ܡܢܐ ܡܢܐ *they wounded him in the thigh*; or *some of*: ܡܢܐ ܡܢܐ ܡܢܐ *eat some of this*.—ܡܢ may occasionally be omitted, as in ܡܢܐ ܡܢܐ *some of their faults*. It is rarely used before verbal phrases equivalent to nouns, as in O.S.: thus O.S. ܡܢܐ ܡܢܐ ܡܢܐ = N.S. ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ O.S., U. K. Al. or ܡܢܐ Sal.; = *on*: ܡܢܐ ܡܢܐ ܡܢܐ *on the surface of the sea*, ܡܢܐ ܡܢܐ *hereupon*; or *about*, esp. in K.: ܡܢܐ ܡܢܐ ܡܢܐ *about the Holy Trinity*; or *against*, esp. in Al. ܡܢܐ ܡܢܐ ܡܢܐ *they came against us*. Also with ܡ: ܡܢܐ *across*, or *from over*, as ܡܢܐ ܡܢܐ ܡܢܐ *he threw it across the river*. Also in K. ܡܢܐ.—So ܡܢܐ ܡܢܐ or ܡܢܐ ܡܢܐ or ܡܢܐ ܡܢܐ (O.S. ܡܢܐ ܡܢܐ) *Carnival*; ܡܢܐ ܡܢܐ K. *Saturday evening* (our Friday evening).

ܡܢܐ O.S. (*ūm*), in Al. and often K. ܡܢܐ (*ūm*), ܐ = ܐ, § 6 (2); = *with*, i.e. *together with*, rather more emphatic than ܡܢ.

ܐܠܝܬܐ Al. (Arab. *صوب side*) = ܐܠܝܬܐ q. v. So ܐܠܝܬܐ = ܐܠܝܬܐ.

ܐܠܝܬܐ U. Sal. = *for*: ܐܠܝܬܐ ܕܝܡܝܬܐ *for James*, ܐܠܝܬܐ ܕܝܡܝܬܐ *what for?* *why?*; or *to*: ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *I gave it (f.) to David*; to express duration of time: ܐܠܝܬܐ ܕܝܡܝܬܐ *for two days*; or a stated time: ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *be here by noon*, see § 28 (13), ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *it will be ready in ten months*.—For the direct object see § 64. Nöldeke is in error in saying it is not so used (Nöld. § 87).—In Sal. pron. *qé*.—Origin?

ܐܠܝܬܐ (O.S. ܐܠܝܬܐ) or ܐܠܝܬܐ ܕܝܡܝܬܐ (O.S. ܐܠܝܬܐ ܕܝܡܝܬܐ) or ܐܠܝܬܐ *before*, *in front of*: ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *he came before Thomas*, ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *he called her before the law courts*; or to express *ago*: ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *three years ago*, (or ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ); so also ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *six days before the passover*, St Joh. xii. 1 (not common); also *because of, from fear of*: ܐܠܝܬܐ ܕܝܡܝܬܐ *I cannot open my eyes because of my head(ache)*: so ܐܠܝܬܐ ܕܝܡܝܬܐ ܕܝܡܝܬܐ *I did not go from fear of the cold*. So the Greek *ἀντί* (Clyde's *Greek Syntax*, § 83, 2) and possibly *ἐναντίον*, Lu. xx. 26, are used for *because of*. Also ܐܠܝܬܐ *towards the front of*, ܐܠܝܬܐ ܕܝܡܝܬܐ *until the front of*.

ܐܠܝܬܐ O.S., K. sometimes U. or ܐܠܝܬܐ, = ܐܠܝܬܐ, ܐܠܝܬܐ.

ܐܠܝܬܐ U. or ܐܠܝܬܐ Sh. Sal. Tkh. or ܐܠܝܬܐ Sal. Ti. or ܐܠܝܬܐ Gaw. = O.S. ܐܠܝܬܐ or ܐܠܝܬܐ; = *under*, with ܐܠܝܬܐ and ܐܠܝܬܐ or ܐܠܝܬܐ of motion to and from under.

§ 69. Compound prepositions.

(1) Most of the above prepositions may be repeated to express intensity. Thus ܐܠܝܬܐ ܐܠܝܬܐ U. or ܐܠܝܬܐ ܐܠܝܬܐ U. Sal. *along* (but in K. J.

ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ *I went along the river*), or ܐܢܝܢ ܐܢܝܢ U. or ܐܢܝܢ ܐܢܝܢ Sh. [so ܐܢܝܢ ܐܢܝܢ = (*going*) *up hill*], ܐܢܝܢ ܐܢܝܢ U. *ever after*, ܐܢܝܢ ܐܢܝܢ *ever between*, ܐܢܝܢ ܐܢܝܢ U. *along*, ܐܢܝܢ ܐܢܝܢ *ever with*, ܐܢܝܢ ܐܢܝܢ *along*, ܐܢܝܢ ܐܢܝܢ *ever with*, ܐܢܝܢ ܐܢܝܢ *ever before*, ܐܢܝܢ ܐܢܝܢ U. *ever under*. So in O.S. ܐܢܝܢ ܐܢܝܢ *with Jesus*. But in the above N.S. instances only the feminine pronoun is used, though the noun be masculine; see below (2) *a*.

(2) *Compound prepositions with ܐ.*

a. Several simple prepositions take a pronominal affix and ܐ without change of meaning, esp. in K. Al.; this is common in O.S. e.g. ܐܢܝܢ ܐܢܝܢ *with the bridegroom* (Martyrs' Anthem, Tues. even.); ܐܢܝܢ ܐܢܝܢ *on the seats*, Rev. iv. 4; ܐܢܝܢ ܐܢܝܢ *before the throne*, Rev. iv. 5; cf. ܐܢܝܢ ܐܢܝܢ *in the likeness*, Rev. iv. 3. So also in N.S. we have ܐܢܝܢ ܐܢܝܢ K. = ܐܢܝܢ; ܐܢܝܢ ܐܢܝܢ = ܐܢܝܢ ܐܢܝܢ see *b* below; ܐܢܝܢ ܐܢܝܢ Ti. = ܐܢܝܢ; ܐܢܝܢ ܐܢܝܢ U. m. f. K. m. or ܐܢܝܢ ܐܢܝܢ K. f. or with ܐ prefixed, or ܐܢܝܢ ܐܢܝܢ Al. *in the midst of*, § 27; ܐܢܝܢ ܐܢܝܢ K. m. ܐܢܝܢ ܐܢܝܢ K. f. U. m. f. = ܐܢܝܢ; ܐܢܝܢ, sometimes pronounced *mīnīt* = ܐܢܝܢ; ܐܢܝܢ, sometimes pronounced *ūlīt* = ܐܢܝܢ, or ܐܢܝܢ Al. id. *ūlīt* [thus ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ Al. *about what they saw*]; ܐܢܝܢ ܐܢܝܢ Z. and ܐܢܝܢ ܐܢܝܢ U. = ܐܢܝܢ; ܐܢܝܢ ܐܢܝܢ Tkh. Sh. = ܐܢܝܢ, below *b*; ܐܢܝܢ ܐܢܝܢ (*qāmit*) = ܐܢܝܢ; ܐܢܝܢ m. or ܐܢܝܢ f. K. Al. = ܐܢܝܢ. Perhaps others of the above have both m. and f. forms in some districts. For emphasis we have the preposition repeated, as in (1). Thus ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ *in the mountain*, ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ *after the army*; ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ *with the men* (the plural affixes are not very common in this connexion).

b. **د** **دَوَمَبَتْنِ** or **د** **دَوَمَبَتْنِ** U. *around*, also with **د** and **مِ**. Perhaps we should write **د** **دَوَمَبَتْنِ** as above, a. This seems to be a corruption of **د** **دَوَمَبَتْنِ** **دَوَمَبَتْنِ** *the four sides of*, cf. Az. **دَوَمَبَتْنِ** **دَوَمَبَتْنِ** *around* (Appendix I.). As a substantive **دَوَمَبَتْنِ** = *surroundings, neighbourhood*.

د **دَوَمَبَتْنِ**, see **د** **دَوَمَبَتْنِ**, § 68.

د **دَوَمَبَتْنِ** U. *in the middle of*, Turk.

د **دَوَمَبَتْنِ** K. Sh. or **د** **دَوَمَبَتْنِ** U. *by the side of*, or without **د**; also with **د** or **مِ**.

د **دَوَمَبَتْنِ** or **د** **دَوَمَبَتْنِ** Al. *about, concerning* (see a). Rarely with **د**.

د **دَوَمَبَتْنِ** U. *on account of*.

د **دَوَمَبَتْنِ** U. or **د** **دَوَمَبَتْنِ** *for the sake of*.

د **دَوَمَبَتْنِ** (not Al.) *opposite*, or **د** **دَوَمَبَتْنِ**. So **د** **دَوَمَبَتْنِ** *against*, also in Al. *opposite* [hybrid words, the first syllable being Persian (در *in*, and بر) the second O.S. **دَوَمَبَتْنِ** *against*, which with affixes is **دَوَمَبَتْنِ** etc.? or else = O.S. **دَوَمَبَتْنِ**, **دَوَمَبَتْنِ**].

د **دَوَمَبَتْنِ** U. K. *around* (or **د** **دَوَمَبَتْنِ**), or with **د**. So **د** **دَوَمَبَتْنِ** *environs*. Cf. **د** **دَوَمَبَتْنِ** *to go round*, as O.S.

د **دَوَمَبَتْنِ** U. (or **د** **دَوَمَبَتْنِ**) or **د** **دَوَمَبَتْنِ** U. or **د** **دَوَمَبَتْنِ** MB. or **د** **دَوَمَبَتْنِ** or **د** **دَوَمَبَتْنِ** Ti. or **د** **دَوَمَبَتْنِ** Tkh. or **د** **دَوَمَبَتْنِ** or **د** **دَوَمَبَتْنِ** Sh. or **د** **دَوَمَبَتْنِ** Ti. or **د** **دَوَمَبَتْنِ** Al. *on this side of*.

د **دَوَمَبَتْنِ** Al. = **د** **دَوَمَبَتْنِ**, see § 68.

ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ U. or ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ
or ܕܠܬܐ ܕܠܬܐ Ti. or ܕܠܬܐ ܕܠܬܐ Al. or ܕܠܬܐ ܕܠܬܐ Al. *on that side of*.

ܕܠܬܐ ܕܠܬܐ U. ܕܠܬܐ ܕܠܬܐ Al. *for the sake of, instead of*, Arab.

ܕܠܬܐ ܕܠܬܐ U. K. or ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ Sh. or ܕܠܬܐ ܕܠܬܐ Ti.
instead of, lit. *from the side of*. We must distinguish ܕܠܬܐ ܕܠܬܐ
ܕܠܬܐ *instead of Urmi*, from ܕܠܬܐ ܕܠܬܐ ܕܠܬܐ *from the neighbour-*
hood of Urmi, or *concerning Urmi*.

ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ (or ܕܠܬܐ) *around*, cf. N.S. ܕܠܬܐ *the edge*.

ܕܠܬܐ ܕܠܬܐ Tkh. Sh. *in the midst of*, see *a*, above.

ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ *by reason of, for the sake of*,
rare in U. [sometimes without ܕ]. ܕܠܬܐ in K. = *cause*, Arab.

ܕܠܬܐ ܕܠܬܐ (also ܕܠܬܐ ܕܠܬܐ U. or ܕܠܬܐ ܕܠܬܐ) *near*, O.S.

(3) *Compound prepositions with ܕܠܬܐ following.*

ܕܠܬܐ ܕܠܬܐ ܕܠܬܐ (ܕܠܬܐ K.) *before*.

ܕܠܬܐ ܕܠܬܐ U. Ti. or ܕܠܬܐ ܕܠܬܐ Tkh. *except, besides*. Before a phrase,
Dalath is often added: thus ܕܠܬܐ ܕܠܬܐ *except in verbs*. Also
all these take Dalath before a demonstrative pronoun, § 70 (12).

ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ (*hām*) *since*, cf. ܕܠܬܐ.

ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ ܕܠܬܐ or ܕܠܬܐ Sal. or ܕܠܬܐ Al. *below*.

ܕܠܬܐ ܕܠܬܐ (ܕܠܬܐ) U. Ti. or ܕܠܬܐ ܕܠܬܐ Al. *outside*.

ܕܠܬܐ ܕܠܬܐ *the other side of*, see (2) above.

ܕܠܬܐ ܕܠܬܐ U. or ܕܠܬܐ ܕܠܬܐ U. or ܕܠܬܐ ܕܠܬܐ K. or ܕܠܬܐ ܕܠܬܐ MB.
above.

ܕܠܬܐ ܕܠܬܐ Al. *before*.

𐎠𐎡𐎢𐎣 (𐎣 usually silent) *except, beside*. Also 𐎠𐎡𐎢𐎣, § 72.

𐎠𐎡𐎢𐎣 (𐎣) Al. *except, beside*, or 𐎠𐎡𐎢𐎣.

(4) These compound prepositions are sometimes reduplicated for emphasis, as 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 *ever round*.

§ 70. Prepositions with pronouns.

(1) Of the proper prepositions, the following take the pronominal affixes simply: 𐎠𐎡𐎢𐎣: 𐎠𐎡𐎢𐎣 Al.: 𐎠𐎡𐎢𐎣 Al. (𐎠𐎡𐎢𐎣 takes no affixes?): 𐎠𐎡𐎢𐎣 U. Q. Sal. Gaw.: 𐎠𐎡𐎢𐎣 and 𐎠𐎡𐎢𐎣 (but then 𐎠 becomes consonantal: thus 𐎠𐎡𐎢𐎣 is *gâ-wan*; the forms 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣 take affixes like 𐎠𐎡𐎢𐎣, e.g. 𐎠𐎡𐎢𐎣): 𐎠 (see below): 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣: 𐎠𐎡𐎢𐎣 (𐎠𐎡𐎢𐎣): 𐎠𐎡𐎢𐎣: 𐎠𐎡𐎢𐎣 U. And so all prepositions which end with the above. Thus we have 𐎠𐎡𐎢𐎣: 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣: 𐎠𐎡𐎢𐎣 U. etc. In Z. we have for *before him* also 𐎠𐎡𐎢𐎣 and 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣.

(2) 𐎠𐎡𐎢𐎣 K. MB. Sh. Al. drops Pthakha: as 𐎠𐎡𐎢𐎣 *after us*. So in O.S., but O.S. 𐎠𐎡𐎢𐎣 = N.S. 𐎠𐎡𐎢𐎣, K. etc. *after me*.

(3) 𐎠 in U. K. does not take the affixes in the sense *to* (of motion); we say 𐎠𐎡𐎢𐎣 *to Urmi*, but 𐎠𐎡𐎢𐎣 *to me*. It takes affixes simply in the forms of § 49, in the formation of the preterite, and after 𐎠𐎡𐎢𐎣; otherwise with affixes it takes the form 𐎠𐎡𐎢𐎣 (𐎠𐎡𐎢𐎣: 𐎠𐎡𐎢𐎣 etc.). Thus 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 *he would leave us*, but 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 U. *he left us*, 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 *I see you*. But in Al. Z. the forms 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣 etc. may be used in all cases, and sometimes in K.; so also in U. in the phrases: 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 *he pitied them*, lit. *their pity came to him*, 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣? *what has happened to him?*—𐎠 does not take the forms 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣. We thus have 𐎠𐎡𐎢𐎣,

ܕܐܝܬܐ universally for 3 sing.; and ܕܐܝܬܐ K. J. Al. Sp. ܕܐܝܬܐ U. ܕܐܝܬܐ MB. Z. for 3 pl. The form ܕܐܝܬܐ is only used in Ti. In Ti. for the 2 pl. we have ܕܐܝܬܐ only. The parallel form ܕܐܝܬܐ makes either ܕܐܝܬܐ or ܕܐܝܬܐ, more often the former; the 3 pl. is ܕܐܝܬܐ or ܕܐܝܬܐ Al. K. In Ti. we have both ܕܐܝܬܐ and ܕܐܝܬܐ for 2 pl., ܕܐܝܬܐ for 1 pl.

(4) ܕܐܝܬܐ takes ܕ after it when affixes are added: as ܕܐܝܬܐܐܝܬܐ to me. In J. ܕܐܝܬܐܐܝܬܐ = U. ܕܐܝܬܐܐܝܬܐ to him. In Ash. Z. ܕܐܝܬܐܐܝܬܐ etc. without the first ܕ. The 3 pl. is ܕܐܝܬܐܐܝܬܐ, even in U.

(5) ܕܐܝܬܐ takes ܐ, e.g. ܕܐܝܬܐ of us = O.S. ܕܐܝܬܐ. The 3 pl. is ܕܐܝܬܐܐܝܬܐ U. or ܕܐܝܬܐܐܝܬܐ K. J. In Ti. (not Ash.) Z. and Sh. we have ܕܐܝܬܐܐܝܬܐ etc. i.e. ܕܐܝܬܐܐܝܬܐ Nöld. (2 pl. Ti. ܕܐܝܬܐܐܝܬܐ or ܕܐܝܬܐܐܝܬܐ; in all these the second ܕ is soft); in Ash. ܕܐܝܬܐ or ܕܐܝܬܐ. In Anhar (village in U.) and Sh. we have ܕܐܝܬܐܐܝܬܐ of you (pl.).—In Z. ܕܐܝܬܐ of us.

(6) ܕܐܝܬܐ also takes ܐ, as ܕܐܝܬܐ in me, U.; also in K. and in Al. ܕܐܝܬܐ, ܕܐܝܬܐ etc.; in Ti. Sh. MB. Ash. Z. ܕܐܝܬܐ, ܕܐܝܬܐ (?) or ܕܐܝܬܐ Ti. or ܕܐܝܬܐ MB., ܕܐܝܬܐ or ܕܐܝܬܐ, ܕܐܝܬܐ MB. Sh. or ܕܐܝܬܐ Ti. etc., and sometimes so in other parts of K.: where the forms ܕܐܝܬܐ etc. are used to denote the object, ܕܐܝܬܐ is used in the sense *in*; but see § 48.

(7) The following take ܕ with its ܐ before affixes: ܕܐܝܬܐ: ܕܐܝܬܐ: ܕܐܝܬܐ [ܐ and ܕ kept quite distinct; that is ܕܐܝܬܐܐܝܬܐ = ܕܐܝܬܐܐܝܬܐ, cf. (11) below]: ܕܐܝܬܐ: ܕܐܝܬܐ (so ܕܐܝܬܐ Sal.): ܕܐܝܬܐ: ܕܐܝܬܐ: ܕܐܝܬܐ, (but in Ti. and Al. ܕܐܝܬܐ takes affixes thus: ܕܐܝܬܐܐܝܬܐ like him, etc. as in O.S.); we thus have ܕܐܝܬܐܐܝܬܐ without us, and so on.

(8) **ሰላላ** K. with affixes regains **ላ** : as **ሰላላላ**. In Gaw. from **ሰላላ** we have **ሰላላላ**, **ሰላላላ** etc. In Sal. from **ሰላላ** or **ሰላላ** we have **ሰላላላ** (or **ላላ**) etc.

(9) **ላ** takes affixes in various ways. *For him* is **ሰላላ** U. or **ሰላላ** U. or **ሰላላ** MB. Sh. Q. or **ሰላላ** U. or **ሰላላ** U. or **ሰላላ** Sh. (rare). In **ሰላላ** *for me*, **ላ** is often silent: *qâ-i*; so **ሰላላ** Sal. *for us*. The **ላ**, which is hard, being in the U. forms, is perhaps for **ላ**, so that **ሰላላ** = **ሰላላ** **ላ**. The MB. form seems to be **ላ** + **ላ**.

(10) **ላላ**, **ላላ**, **ላላ**, **ላላ** take **ላ**. Thus **ሰላላ** K. Q. **ሰላላ** Al. **ሰላላ** Z. For 2 pl. we also find **ሰላላ** Al. or **ሰላላ** : also **ሰላላ** Ti. (or **ሰላላ**). Another Al. and J. form is with **ላ**, **ሰላላ** J. **ሰላላ** Al. etc. which perhaps = O.S. **ሰላላ** (Nöld. § 87). In Bohtan we have **ሰላላ** etc., which is either = **ሰላላ**, or is from **ላ**, by reduplication. In Ti. (not Ash.) we have the same in the forms of § 50, note 3, and **ላላ** = *I myself* (*I for my part*). In J. **ሰላላ** *for me*, often has the second Tau silent.

(11) *Emphasis*. All prepositions except **ላ**, **ላ**, **ላ**, take **ላ** with its **ላ** if the pronoun is emphatic. Even **ላ** very commonly takes a second **ላ**, as **ሰላላ** *of me*. When an emphatic pronoun follows **ላ**, the forms **ሰላላ** etc. are used, especially in U. In Al. Z. the use of Dalath is common even where there is no emphasis.

(12) All prepositions take **ላ** before the demonstrative pronouns **ሰላ** : **ሰላ** : **ሰላ** : **ሰላ** : **ሰላ** etc., and **ሰላ**; e.g. **ሰላላ** **ሰላ** *about this*. But **ላ**, **ላ**, and in Al. **ሰላ** usually (though not always) precede them without **ላ**, thus **ሰላላ** **ሰላ** Al. = **ሰላላ** **ሰላ** K. (**ላ** U.)

for that man. But in Al. **ܕܒܐܝܬܐ** to this (= **ܕܐܝܬܐ** or **ܕܒܐܝܬܐ**) would be preferred to **ܕܐܝܬܐ**. Also, especially in K. Al. **ܡܐ** does not take **ܕ**, though the full form **ܡܐܕ** requires it. Thus **ܡܐܕ ܕܒܐܝܬܐ** from that time; in U. they would say by preference **ܡܐܕ ܕܐܝܬܐ**. In O.S. this **ܕ** was not inserted: **ܡܐܕ ܕܐܝܬܐ** O.S. = **ܡܐܕ ܐܝܬܐ** N.S. In N.S. the **ܕ** coalesces with the demonstrative pronoun, and so do **ܐܝܬܐ**, **ܕܐܝܬܐ** usually. Thus **ܡܐܕ ܐܝܬܐ** dow or dō' **ܐܝܬܐ** bâha, rarely b'âha, **ܐܝܬܐ** léni, rarely l'éni.

(13) The personal pronouns of the third person are often used after prepositions (with **ܕ** as above) instead of the affix forms. Thus **ܡܐܕ ܐܝܬܐ** = **ܡܐܕܐܝܬܐ** or **ܡܐܕܐܝܬܐ** from him, cf. § 10.

§ 71. *Prepositions idiomatically used after verbs, etc.*

ܐܝܬܐ is used as follows:

ܐܝܬܐ K. Al. to be able, § 29 (18).

ܐܝܬܐ (hard Kap) to laugh at.

ܐܝܬܐ to touch.

ܐܝܬܐ (ܐܝܬܐ) to trust.

ܐܝܬܐ to look at (this verb is rare in U.).

ܐܝܬܐ to rejoice at.

ܐܝܬܐ to sin against.

ܐܝܬܐ to bear witness to.

ܐܝܬܐ to deny (a person), be offended at, or with **ܐܝܬܐ**.

ܐܝܬܐ self-denial.

ܐܝܬܐ to envy.

ܐܝܬܐ U. = **ܐܝܬܐ** above.

ܐܝܬܐ to lie against, to disappoint.

ܐܝܬܐ faithful to.

ܐܝܬܐ (ܐܝܬܐ) to believe.

ܐܝܬܐ to acknowledge (a person or sin). So *ὁμολογέω ἐν*, Lu. xii. 8.

ܐܝܬܐ to exchange (something) for...

ܐܝܬܐ to preach the faith.

تَ مَـصْـيِدٌ to mock.

تَ مَـدَّيْتُ to wonder at.

تَ مَـفْـذِـلٌ to beseech.

... مَـقَّيْتُ لَـيْـئَنٍ دَ to translate
into....

تَ نَـكَّاهٌ to rebuke.

تَ نَـيَّاهٌ to be ashamed of

تَ تَـمَـنَّيْتُ to trust.

تَ تَـجَـيَّـلْتُ لَـيْـئَنٍ to sin against.

تَ تَـمَـنَّيْتُ to call on, invoke.

تَ تَـمَـنَّيْتُ content with (of things),
مَـجْ is more usual.

تَ تَـمَـنَّيْتُ (or تَـمَـنَّيْتُ) to banter.

تَ تَـمَـنَّيْتُ (تَـمَـنَّيْتُ Al.) to meet, visit.

فَـقَـيْتُ جَـدًى ... جَـدًى :— to separate...from...(also with مَـجْ).

تَ تَـمَـنَّيْتُ or تَـمَـنَّيْتُ :—

تَ تَـمَـنَّيْتُ to follow.

تَ تَـمَـنَّيْتُ to look for, § 47.

تَ تَـمَـنَّيْتُ to send for.

تَ تَـمَـنَّيْتُ to pursue.

تَ تَـمَـنَّيْتُ :— تَـمَـنَّيْتُ to enter (direct object not admissible), also with تَ.

تَ :—

تَ تَـمَـنَّيْتُ to give leave of absence to.

تَ تَـمَـنَّيْتُ (or تَـمَـنَّيْتُ) at a standstill for (also with تَـمَـنَّيْتُ).

تَ تَـمَـنَّيْتُ to take revenge for (with مَـجْ of the person).

تَ :—

تَ تَـمَـنَّيْتُ I was tired of saying.

تَ تَـمَـنَّيْتُ to divide into two parts.

تَ تَـمَـنَّيْتُ to need (must have تَ).

تَ تَـمَـنَّيْتُ (U. only) to ride on.

ܡܐ :—

ܡܐ ܕܢܝܢ (ܕܢܝܢ) *to ask (a thing) of...*

ܡܐ ܕܡܚܝܬܐ (ܡܚܝܬܐ K.) *cautious of.*

ܡܐ ܕܡܚܝܬܐ *to fear* (as O.S. ܕܡܚܝܬܐ

ܡܐ and so also φοβέομαι ἀπό, Lu. xii. 4).

ܡܐ ܕܡܚܝܬܐ = ܡܐ ܕܡܚܝܬܐ.

ܡܐ ܕܡܚܝܬܐ *to thank.*

ܡܐ ܕܡܚܝܬܐ *to be angry with.*

ܡܐ ܕܡܚܝܬܐ *to ask (a question) of.*

ܡܐ ܕܡܚܝܬܐ *to long for.*

ܡܐ ܕܡܚܝܬܐ *to fill...with* (also without ܡܐ).

ܡܐ ܕܡܚܝܬܐ *to thank* (rare), *to prosper* tr. (in the latter sense usually without ܡܐ).

ܡܐ :—

ܡܐ ܕܡܚܝܬܐ *to cast up against.*

ܡܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ *to aim a gun at.*

ܡܐ ܕܡܚܝܬܐ *rebellious against.*

ܡܐ ܕܡܚܝܬܐ U. *to oppress.*

ܡܐ ܕܡܚܝܬܐ *to look at* (also direct object).

ܡܐ ܕܡܚܝܬܐ *thanks to.*

ܡܐ ܕܡܚܝܬܐ (or ܡܚܝܬܐ K.) *to command.*

ܡܐ ܕܡܚܝܬܐ *displeased with.*

ܡܐ ܕܡܚܝܬܐ *to kiss* (K. always, and U. sometimes, without ܡܐ).

ܡܐ ܕܡܚܝܬܐ *to trust in.*

ܡܐ ܕܡܚܝܬܐ *to pass by, cross, transgress, or to enter by* (a certain way).

ܡܐ ܕܡܚܝܬܐ *to finish* tr., *have done with.*

ܡܐ ܕܡܚܝܬܐ *satisfied with, content with, assenting to.* See above.

ܡܐ ܕܡܚܝܬܐ } *to cower before, run away from, be defeated by.*

ܡܐ ܕܡܚܝܬܐ *to stand to, to stand out for.*

ܡܐ ܕܡܚܝܬܐ *to look upon, look at.*

ܡܐ ܕܡܚܝܬܐ *to strike* (also direct object).

ܡܐ ܕܡܚܝܬܐ *to cause loss to.*

ܡܐ ܕܡܚܝܬܐ *to murmur against.*

ܕܠܐ ܕܠܐ *to pay attention to, set one's face towards.*

ܕܠܐ ܕܠܐ *to add to.*

ܕܠܐ ܕܠܐ (**ܕܠܐ ܕܠܐ**) K. Al. *to testify to.*

ܕܠܐ ܕܠܐ *to need.*

ܕܠܐ ܕܠܐ *to expect.*

ܕܠܐ ܕܠܐ *to transgress.*

ܕܠܐ ܕܠܐ *to complain against or about (a thing or person).*

ܕܠܐ ܕܠܐ *to suspect (a thing).*

ܕܠܐ ܕܠܐ *to hear, in U. Also direct object.*

ܕܠܐ ܕܠܐ *to conquer.*

ܕܠܐ ܕܠܐ *to adhere to, U. (K. with ܕ).*

ܕܠܐ :—

ܕܠܐ ܕܠܐ *to go out to meet (a person arriving on a journey).*

ܕܠܐ ܕܠܐ *to beat back, parry.*

ܕܠܐ ܕܠܐ (**ܕܠܐ**) *susceptible to.*

ܕܠܐ ܕܠܐ Z. *to go before.*

ܕܠܐ ܕܠܐ *to undertake.*

In many cases where in English a verb is used with an adverb or preposition, a single word is used in Syriac, as **ܕܠܐ** *to go or come down*, **ܕܠܐ** *to go in, come in, pass by*, **ܕܠܐ** *to go up, come up*, **ܕܠܐ** *to put away*, **ܕܠܐ** *to go out*, and so on.

§ 72. CONJUNCTIONS.

ܕܠܐ

ܕܠܐ *if, not common, U. Ti., Pers.*

ܕܠܐ U. K. or **ܕܠܐ** K. as O.S. *both*, § 67, followed by **ܕܠܐ** or **ܕܠܐ** (**ܕܠܐ**).

ܕܠܐ (as O.S.) or **ܕܠܐ** *as, according as.* Also **ܕܠܐ** (*dékh*) Al.

ܕܠܐ *in order that.*

ܐܝܢܐ ܕܝܢܐ *as if*.

ܕܐܝܢܐ ܕܝܢܐ = ܕܐܝܢܐ ܕܝܢܐ below. So ܕܐܝܢܐ ܕܝܢܐ *as often as* (cf. ܕܐܝܢܐ ܕܝܢܐ *as great as*).

ܕܐܝܢܐ = O.S. ܐܝܢܐ, § 67, *when*, or ܐܝܢܐ Ti.

ܐܝܢܐ *but, yet, perh.* = ܕܐܝܢܐ or ܐܝܢܐ? (Nöld. § 24.) For its redundant use see § 60.

ܐܝܢܐ *but*, O.S. = ἀλλά? or ܕܐܝܢܐ, Nöld. O.S.G. § 155.

ܐܝܢܐ *unless*.

ܐܝܢܐ O.S. *if* (see ܐܝܢܐ).

ܐܝܢܐ *unless* (see ܐܝܢܐ).

ܐܝܢܐ U. K., O.S. *although*, = ܐܝܢܐ ܐܝܢܐ. Often answered by ܐܝܢܐ *although...yet*, § 60. Very rarely ܐܝܢܐ ܐܝܢܐ.

ܐܝܢܐ *nevertheless*.

ܐܝܢܐ ܐܝܢܐ *in that, because*. O.S. ܐܝܢܐ ܐܝܢܐ = N.S. ܐܝܢܐ ܐܝܢܐ *in that he saw*; see § 68, s.v. ܐܝܢܐ.

ܐܝܢܐ *but, but yet* (not common).

ܐܝܢܐ ܐܝܢܐ or ܐܝܢܐ ܐܝܢܐ *as* O.S. (§ 68) *after that*, or with ܐܝܢܐ prefixed. In Al. ܐܝܢܐ ܐܝܢܐ § 13.

ܐܝܢܐ *that, also in order that*, O.S. (In O.S. also *because*, when standing alone; but not in N.S.)

ܐܝܢܐ ܐܝܢܐ *as*, much used in similes: as ܐܝܢܐ ܐܝܢܐ *As Joseph was sold, so was our Lord*. For variations see § 67. Also *so that*, and *in order that*.

ܐܝܢܐ *lest*, U., O.S. or ܐܝܢܐ Al. (= ܐܝܢܐ ?)

ܐܝܢܐ or ܐܝܢܐ *so that*, § 67.

𐤁 𐤔𐤕 *until*, § 68 ; also *before*, 𐤁𐤕𐤕𐤕𐤕 𐤁𐤔 𐤁𐤕 𐤁𐤕 *he will come before I do it*.

𐎧𐎱𐎠𐎹...𐎧𐎱𐎠𐎹 *both...and* (without 𐎠), Pers., § 67.

● O.S. *and.*

Მ ᲙᲟᲗ Tkh. or ᲙᲟᲗ Ti. *would that.*

סָוַם *let*, (imp. of **סָם** O.S. *to suffer*), § 51 (10).

וְיִשְׂרָאֵל U. *would that.*

𐤒 𐤒𐤍 Q. K. or 𐤒 𐤒𐤍 Al. *in order that*. But 𐤒 alone is more common. See 𐤒 𐤒𐤍.

Ḳōmā or U., Turk.

ܐܘܪ, perh. = O.S. ܐܘܪ, which in K. is used as an alternative.
 (In some parts of K. ܐܘܪ is not used.) Thus ܐܘܪ ܐܘܪ ܐܘܪ ܐܘܪ
 K. *either Thomas or Moses* (U. ܐܘܪ...ܐܘܪ). ܐܘܪ ܐܘܪ ܐܘܪ K. *will*
he come or not? ܐܘܪ sometimes means *at any rate*; thus: ܐܘܪ
 ܐܘܪ ܐܘܪ ܐܘܪ ܐܘܪ *perhaps she did not come; at any*
rate I did not see her.

$\frac{1}{n} \dots \frac{1}{n}$ whether...or, not common.

جاء as O.S. or جاء Al. (in U. جاء = انا) *when, while.*

حَمْ Al. *would that.*

‏ܐܢܝܢܐ‏ because, Turk., also without ‏ܐܢܝܢܐ‏.

O.S. as much as, whenever, just as, in so far as. So
 اِشْرَافُ دَعَا دِيْمَةً لَبَّ : تَهْزُؤٌ the more I saw her, the more..., or
 without اِشْرَافُ دَعَا as O.S.; also answered by اِسْتَدْعَى.
 or اِشْرَافُ = as long as, اِسْرَافًا = as quickly as, and so with many adjectives and adverbs.

ܕܕܠܐ ܕܠܐ *lest*, = ܕܕܠܐ ܕܠܐ.

ܕܠܐ *because*.

ܕܠܐ Turk. or ܕܠܐ U. *but*.

ܕܠܐ (ܕ) U. Ti. *unless*, Pers. (also with ܕ).

ܕܠܐ *since* (also ܕܠܐ ܕܠܐ); or *than*, see § 24.

ܕܠܐ *because*, or ܠܐ Al. Also without ܕ.

ܕܠܐ *although*, not common; or ܠܐ¹ or ܕܠܐ¹ Nöld. § 93.

ܕܠܐ U. Sal., often pron. *qat*, *in order that*, also in Sal. the simple *that*.

ܕܠܐ or ܕܠܐ ܠܐ or ܕܠܐ *before that*.

ܕܠܐ = ܠܐ above (also without ܕ). In Al. Ti. ܠܐ. Also *although, except*.

ܕܠܐ U. *would that*.

Notes. (1) Conjunctions are frequently omitted. Thus ܠܐ ܠܐ *to and fro*, ܠܐ ܠܐ K. *two or three days*, ܠܐ ܠܐ *I must go*, ܠܐ ܠܐ *it was not for this I came*, ܠܐ ܠܐ *when I come*, ܠܐ ܠܐ *two and a half*, ܠܐ ܠܐ U. *an hour and a half* (in K. ܠܐ ܠܐ § 27): ܠܐ ܠܐ *the Scribes and Pharisees*, ܠܐ ܠܐ *Norway and Sweden*, and so on. So we may write either ܠܐ or ܠܐ for *etcetera* (usually shortened to ܐ or ܐ). This is more used than in English and often ends each paragraph of a letter.

(2) ܐ is often inserted where it would be out of place in English. Thus ܐ ܠܐ ܠܐ ܠܐ ܠܐ (ܐ)

¹ These forms have not been verified orally.

I would rather my son died than he. So O.S. Rev. ix. 20 ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ...ܕܝܕܝܐ ܕܝܕܝܐ *and the rest of the men...did not repent.* On the other hand a common colloquialism is ܕܝܕܝܐ ܕܝܕܝܐ *Simon and they,* for ܕܝܕܝܐ ܕܝܕܝܐ.

(3) When a conjunction joins two nouns governed by the same preposition, the latter is usually repeated. ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ *the house of Moses and Pira.*

§ 73. INTERJECTIONS.

ܕܝܕܝܐ ܕܝܕܝܐ

ܕܝܕܝܐ *why, pretty well, rare.*

ܕܝܕܝܐ *Oh!*

ܕܝܕܝܐ *O (vocative), pron. long in K. (common), short in U. (rare); or alas! (long) O.S.*

ܕܝܕܝܐ ܕܝܕܝܐ *K. O my father!*

ܕܝܕܝܐ, ܕܝܕܝܐ *alas!*

ܕܝܕܝܐ *hurrah! rare.*

ܕܝܕܝܐ ܕܝܕܝܐ *K. O my father!*

ܕܝܕܝܐ ܕܝܕܝܐ *Al. or ܕܝܕܝܐ ܕܝܕܝܐ K. O my mother!*

ܕܝܕܝܐ *well! to be sure, Arab.*

ܕܝܕܝܐ *Well! (begins a sentence).*

ܕܝܕܝܐ *O, vocative, rare.*

ܕܝܕܝܐ *wonderful! rare.*

ܕܝܕܝܐ *hallo there! rare.*

ܕܝܕܝܐ *alas! rare.*

ܕܝܕܝܐ (ܕܝܕܝܐ usually) or ܕܝܕܝܐ *Sal. or 'ܕܝܕܝܐ K. or 'ܕܝܕܝܐ Ti. bravo!*

ܕܝܕܝܐ *hush! not common.*

ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ *by the habit of Mar Shimun [when addressed to the Catholicos ܕܝܕܝܐ ܕܝܕܝܐ also ܕܝܕܝܐ], an asseveration much used in K.*

ܕܝܕܝܐ *Pers. bravo, rare.*

ܕܝܕܝܐ *I believe, see § 68 s.v. ܕܝܕܝܐ.*

ܕܝܕܝܐ *U. ܕܝܕܝܐ Ti., Pers. yes.*

ܗܢܐ *here I am* (polite answer when one is called).

ܗܝܬܐ ܐܝܬܐ U. lit. *then how?* a strong assertion in reply to a negation. Or ܗܝܬܐ, ܗܝܬܐ Ti.

ܗܝܬܐ ܕܝܢܐ *your pleasure!* § 75.

ܗܝܬܐ ܕܝܢܐ (ܕܝܬܐ Ti. Sh.) *bravo!*

ܗܝܬܐ ܕܝܢܐ Ti. = French *mon Dieu!*

ܗܝܬܐ K. ܗܝܬܐ Al. Sh. *alas!* § 75.

ܗܝܬܐ ܕܝܢܐ Ti. *bravo!*

ܗܝܬܐ ܕܝܢܐ *bravo!*

ܗܝܬܐ almost = ܗܝܬܐ.

ܗܝܬܐ or ܗܝܬܐ *be off!* esp. K. In Sal. much used before an imperative to strengthen it.

ܗܝܬܐ K. *I mean*, used to correct a statement previously made. Thus ܗܝܬܐ ܕܝܢܐ ? ܗܝܬܐ. Ans. ܗܝܬܐ ܕܝܢܐ.

ܗܝܬܐ ܕܝܢܐ. *Who is that man?* Ans. *George—no I mean David.*

ܗܝܬܐ ܕܝܢܐ (dûq-ah) or ܗܝܬܐ ܕܝܢܐ *catch hold!*

ܗܝܬܐ *behold!* often used at the end of a sentence to call attention, as ܗܝܬܐ ܕܝܢܐ ܕܝܢܐ *I have put on the eggs* (to boil); and often

when the assertion is likely to be disputed. Also before a word emphasized, cf. ܗܝܬܐ, and ܗܝܬܐ = ܗܝܬܐ, §§ 68, 69. So also in O.S. (Uhlemann, § 86).

ܗܝܬܐ (Zlama has either sound) or ܗܝܬܐ K. *yes*, (= ܗܝܬܐ ?) or ܗܝܬܐ Z. (= ܗܝܬܐ ?). See ܗܝܬܐ.

ܗܝܬܐ *catch hold!* (= O.S. ܗܝܬܐ ܗܝܬܐ *behold this*).

ܗܝܬܐ *hullo!*

ܗܝܬܐ *O!*

ܗܝܬܐ ܗܝܬܐ *nonsense!* not common.

ܗܝܬܐ Ti. *hold on! wait!*

ܗܝܬܐ *push on!*

ܗܝܬܐ U. or ܗܝܬܐ U. Tkh. *what do you call it?* (pronounce both Nuns).

ܗܝܬܐ *wonderful!* very common.

ܗܝܬܐ O.S. (*wei*) *woe!* or ܗܝܬܐ Al., O.S.

ܗܝܬܐ ܕܝܢܐ K. *O my father!*

ܗܝܬܐ ܕܝܢܐ K. *O my mother!*

ܗܝܬܐ Al. *lo!* § 29 (17).

ܗܝܬܐ ܕܝܢܐ Ti. *out of the way!*

ܗܝܬܐ ܕܝܢܐ U. *out of the way!*

ܐܝܬܐܢܐ true! (sc. ܐܝܬܐܢܐ ܐܝܬܐܢܐ

is true) so ܐܝܬܐܢܐ ܕܝܬܐܢܐ what
N. says is true.

ܐܝܬܐܢܐ your health, so ܐܝܬܐܢܐ.

etc. or ܐܝܬܐܢܐ ܕܝܬܐܢܐ N.'s health.

ܐܝܬܐܢܐ tush! rare.

ܐܝܬܐܢܐ, ܐܝܬܐܢܐ or ܐܝܬܐܢܐ

ܕܝܬܐܢܐ God forbid! so the
other affixes, § 63 (7).

ܐܝܬܐܢܐ U. J. Al. O (vocative), common.

ܐܝܬܐܢܐ yes. This is used to deny a
negative statement, or to an-
swer an objection, and always
means *you are wrong*: ܐܝܬܐܢܐ
means *you are right*.

ܐܝܬܐܢܐ heyday!

ܐܝܬܐܢܐ U. alas! mon Dieu! Arab.

ܐܝܬܐܢܐ Kurd. bravo! esp. K.

ܐܝܬܐܢܐ Turk. as you please, lit.
your pleasure. So with other
affixes, or a name, ... ܐܝܬܐܢܐ.

ܐܝܬܐܢܐ no, O.S.

ܐܝܬܐܢܐ or ܐܝܬܐܢܐ God forbid!

ܐܝܬܐܢܐ or ܐܝܬܐܢܐ Ti. or ܐܝܬܐܢܐ

ܐܝܬܐܢܐ Ti. or ܐܝܬܐܢܐ or ܐܝܬܐܢܐ

ܐܝܬܐܢܐ = ܐܝܬܐܢܐ what do I
know? how can I tell? So
the Hebrew ܐܝܬܐܢܐ which =
ܐܝܬܐܢܐ = Gk. τί μαθών (Ge-
senius).

ܐܝܬܐܢܐ poor fellow!

ܐܝܬܐܢܐ Pers. bravo!

ܐܝܬܐܢܐ may it be pleasant to
you! § 46, s.v. ܐܝܬܐܢܐ.

ܐܝܬܐܢܐ Arab. yes.

ܐܝܬܐܢܐ hush! Turk., rare.

ܐܝܬܐܢܐ K. Sh. well! = ܐܝܬܐܢܐ.

ܐܝܬܐܢܐ = ܐܝܬܐܢܐ, very common.

ܐܝܬܐܢܐ, ܐܝܬܐܢܐ pshaw! pah!

ܐܝܬܐܢܐ be off! § 46 s.v. ܐܝܬܐܢܐ.

ܐܝܬܐܢܐ K. alas! Pers.

ܐܝܬܐܢܐ } silence!

ܐܝܬܐܢܐ Tkh. = ܐܝܬܐܢܐ.

§ 74. POSITION OF WORDS IN A SENTENCE. EMPHASIS AND QUESTIONS.

(1) In the position of words in the sentence N.S. very closely resembles English. The subject with any qualifying words comes first, then the verb, then the direct object with qualifying words, then the indirect object. But variations are commoner than in English.

(2) Adjectives used as epithets follow their substantives. For exceptions see § 23.

(3) Numerals precede substantives.

(4) So also demonstrative pronouns, and interrogative pronouns when used with substantives.

(5) The substantive verb when positive generally follows the predicate, as **ܫܠܝܡ ܐܝܢܐ ܕܝܠܕܐ ܐܝܢܐ** *that man is righteous*. But not after interrogative pronouns, as **ܡܕܒ ܫܠܝܡ ܦܥܝܢܐ ?** *what is the use?*: nor with negatives, as **ܠܐ ܫܠܝܡ ܥܦܝܢܐ** *it is not good*, and often not with demonstrative pronouns, especially when the predicate is definite, as **ܫܠܝܡ ܐܝܢܐ ܕܝܠܕܐ** *this is your book* (here it would not be so usual for the verb to follow): nor sometimes in relative clauses, as **ܐܝܢܐ ܕܝܠܕܐ** *that man who is there*. The predicate is not necessarily an adjective or substantive, e.g. **ܫܠܝܡ ܕܢܐ ܐܝܢܐ** *he is without care*. If the predicate is long, the substantive verb may come after the first part of it; as **ܐܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ** *that is a man about whom I spoke*.

(6) *Emphasis*. Very commonly the emphatic word is put first, and stands absolutely, and redundant affixes are added in the sentence which follows. This is especially the case in the imperative and in questions, and applies in all cases when attention is called to a particular word, whether it would be in italics in English, or not. Ex. **ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ** *ring the bell*, lit. *the bell ring it*. So **ܕܝܠܕܐ ܕܝܠܕܐ**

? **שְׁמִי בְּכֵן** *whose is this book?* (shewing it). **בְּכֵן בְּכֵן**
 ? **בְּכֵן בְּכֵן** *what is in this book?* (shewing it). **בְּכֵן בְּכֵן**
I have no book. We could also say **בְּכֵן בְּכֵן**—**בְּכֵן בְּכֵן**
 —**בְּכֵן בְּכֵן**, but these would not be so emphatic. So *I for my part, as for me*, and the like may be rendered by the simple pronoun standing as above (cf. modern Greek *ἐγὼ πρέπει νὰ λάβω* *I must take*), or by **בְּכֵן בְּכֵן** etc. if they are very emphatic.

We must notice however that a noun standing absolutely before **שְׁמִי** *he has*, if it is the subject in English, is not emphatic. Thus **בְּכֵן בְּכֵן** *that man has a book*, simply. We could not say **בְּכֵן בְּכֵן**. If the English object of *to have* is emphatic we must put it first, as **בְּכֵן בְּכֵן** *I have a book*. Note also that the subject of a preterite stands absolutely, § 32 (4), but it is not necessarily emphatic. Thus **בְּכֵן בְּכֵן** *I came*, **בְּכֵן בְּכֵן** *that man came*.

The subject, pronoun or noun, may be placed last for emphasis, as an alternative to the above construction, or when it cannot stand absolutely. Thus **בְּכֵן בְּכֵן** *why did you come?* (not the other man). So even if there are no italics in English, but the subject is pointed out: **בְּכֵן בְּכֵן** *there stood a woman*, **בְּכֵן בְּכֵן** or else **בְּכֵן בְּכֵן** ... **בְּכֵן** or ... **בְּכֵן** all express *see what that man* (I point out, or I am speaking of) *is doing*.

(7) The object of a verbal noun used as in § 57 (3) usually precedes it.

(8) Short adverbs, as **בְּכֵן** *very, quite*, **בְּכֵן** *very*, etc. generally precede adjectives and adverbs; those which qualify verbs usually follow them, but there is no exact rule as to this. We must except

such a phrase as **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ** *he is a very great man*, **ܕܐܝܬܐ ܕܕܝܢܐ** being treated as one word, though we might equally well say **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ**, cf. **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ** *how good a thing it is!*

(9) *Questions* take the same order as affirmative sentences, and often can only be distinguished from them by the inflection of the voice. But interrogative pronouns, with or without a noun or preposition, and interrogative adverbs are placed first, unless an emphatic word stands absolutely at the beginning of the clause, as described above. This absolute construction is especially common with interrogative pronouns and adverbs: as **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ** *whose sons are we Christians?*

(10) After interrogative pronouns and adverbs the subject often follows the verb, e.g. **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ** *what did those men say?* But not, of course, if the pronoun itself be the subject. In the same case the copula follows the pronoun or adverb. We cannot say **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ** *what is salvation?* but **ܕܐܝܬܐ ܕܕܝܢܐ** or **ܕܐܝܬܐ ܕܕܝܢܐ**.

(11) Indirect questions follow the same lines; **ܕ** often redundantly introduces them, as **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ** *he asked what I was doing in his affair*. But the oratio directa is often substituted, § 66.

(12) In questions the Syrians use **ܕܐܝܬܐ ܕܕܝܢܐ** (K.) *or not*, very much more than Europeans do. **ܕܐܝܬܐ ܕܕܝܢܐ ܕܕܝܢܐ** *will you go or not?* is not meant to be rude or peremptory though at first sight it often appears to be so.

§ 75. IDIOMATIC PHRASES AND SALUTATIONS.

[See also §§ 71, 73.]

זֶה יַעֲשֶׂה (or מַכֵּה) *this will do.*

זֶה יִשְׁתַּחֲוֶה *to prosper, intr.*

זֶה יִשְׁתַּחֲוֶה *to bear with.*

זֶה יֵלֶךְ לִמְצֹאֵהוּ U. (or לִמְצֹאֵהוּ U.) } *to go to meet (a person*
 זֶה יֵלֶךְ לִמְצֹאֵהוּ } *arriving from a journey).*

זֶה יֵלֶךְ U. *to go on horseback.*

זֶה יֵלֶךְ *to take a walk.*

זֶה יֵלֶךְ *to go on foot.*

הֲיֵשֶׁבֶת לְךָ זֶה? U. *Will you have time?* [Only as a question,
 or as a negative : הֲיֵשֶׁבֶת לְךָ זֶה.]

זֶה יֵלֶךְ לְךָ זֶה U. *may you be friendless!* [Socin].

זֶה יֵלֶךְ לְךָ זֶה or זֶה יֵלֶךְ לְךָ זֶה *he intends to...*

זֶה יֵלֶךְ לְךָ זֶה (זֶה יֵלֶךְ לְךָ זֶה K.) *he is a hypocrite.*

זֶה יֵלֶךְ U. (or זֶה יֵלֶךְ K. or זֶה יֵלֶךְ K.) *to threaten.*

זֶה יֵלֶךְ (or זֶה or זֶה) *to take trouble.*

זֶה יֵלֶךְ *to receive a pension.*

זֶה יֵלֶךְ *to eat one's words.*

זֶה יֵלֶךְ *to embezzle money.*

זֶה יֵלֶךְ *to break a fast (by eating animal food).*

זֶה יֵלֶךְ *to be bastinadoed.*

ܐܝܬܐ ܕܝܬܐ see § 16 (so ܐܝܬܐ ܕܝܬܐ).

ܐܝܬܐ ܕܝܬܐ *to take bribes.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *requiescat in pace.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *God strengthen you!* (said to a man working in a field).

ܐܝܬܐ ܕܝܬܐ *God forbid!*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *God increase you!* (said by a guest to a host).

ܐܝܬܐ ܕܝܬܐ (or ܐܝܬܐ ܕܝܬܐ) *Goodbye* (said to one departing).

ܐܝܬܐ ܕܝܬܐ *it is your affair* (so all persons).

ܐܝܬܐ ܕܝܬܐ *early morning.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ (also simply ܐܝܬܐ ܕܝܬܐ) *she is pregnant.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *he is constipated.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *his bowels are working.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *may his foot be blessed* [said in U. of a new-born child, in K. of a stranger arriving just after a birth. In K. they say ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ of a new-born male child].

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *his diarrhœa is cured.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *he died.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *his foot was blistered.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *he pitied them.*

ܐܝܬܐ ܕܝܬܐ *I am coming* [said by a man at a distance when called].

ܐܝܬܐ ܕܝܬܐ *displeased; unwell.*

ܐܝܬܐ ܕܝܬܐ ܕܝܬܐ *in that way it is possible.*

כָּלִי שֶׁבֵּיתִי נִשְׁמָד K. *my house is destroyed* [said by a man on receiving bad news. The כָּלִי stands absolutely].

בָּרֵךְ אֶתְּמוֹתַי I have come on a visit of friendship only (not business). Also the reply to וְעַתָּה אֵין מִלִּי and then = *nothing*.

נִשְׁכָּח מִן הַדָּבָר he is tired out.

דָּוָה or בָּרוּךְ אַתָּה יְיָ (לְהוֹדוֹת) } Welcome (the answer to
 or בָּרוּךְ אַתָּה יְיָ or בָּרוּךְ אַתָּה יְיָ } דָּוָה. Also the first
 two are said by a host to
 his guests. The other per-
 sons are also used).

הֲעֵינִי לְךָ? K. *will you have time?*

לֹא יִשְׁמָע מִדָּבָר he will not listen to reason.

שֶׁנֶּחֱמָה בְּדִמְיוֹ K. *he has bad diarrhœa*.

שֶׁנֶּחֱמָה בְּדִמְיוֹ K. *he was pleased with himself*.

אֲנִי חֹמֶת שְׁחֹרָה K. *I am a black owl* (said by a woman on hearing bad news).

אֵין מִי שֶׁיִּקְבַּץ one whose hospitality none will accept.

לֵאמֹר לְעֵצָה to cease to support.

לְעֵצָה to sign (a deed, etc.).

לְעֵצָה to attack.

לְעֵצָה to take trouble.

לְעֵצָה or לְעֵצָה U. (לְעֵצָה K.) to mount guard.

לְעֵצָה (or לְעֵצָה) to step aside, keep out of.

לְעֵצָה to put up with.

ܕܕܝܡ ܕܕܝܡܐ *to contract a disease.*

ܕܕܝܡ ܕܕܝܡܐ *to take time* [so ܕܕܝܡ ܕܕܝܡܐ ܕܕܝܡܐ *it took three hours*].

ܕܕܝܡ ܕܕܝܡܐ *to be zealous.*

ܕܕܝܡ ܕܕܝܡܐ *to draw, to take a photograph.*

ܕܕܝܡ ܕܕܝܡܐ *to smoke tobacco* (so all words for pipes). In K. Z. ܕܕܝܡ is used for all kinds of smoking.

ܕܕܝܡ ܕܕܝܡܐ *to help.*

ܕܕܝܡ ܕܕܝܡܐ *to do line by line.*

ܕܕܝܡ ܕܕܝܡܐ *to hire.*

ܕܕܝܡ ܕܕܝܡܐ K. *to make excuses, find an excuse* (for fighting, etc.).

ܕܕܝܡ ܕܕܝܡܐ *to protect, side with.*

ܕܕܝܡ ܕܕܝܡܐ U. *to wrestle* [in K. simply ܕܕܝܡ].

ܕܕܝܡ ܕܕܝܡܐ *to measure.*

ܕܕܝܡ ܕܕܝܡܐ *to make an excuse.*

ܕܕܝܡ ܕܕܝܡܐ *to read from the beginning.*

ܕܕܝܡ ܕܕܝܡܐ *to bet.*

ܕܕܝܡ ܕܕܝܡܐ *to take one's turn.*

ܕܕܝܡ ܕܕܝܡܐ *to take turns.*

ܕܕܝܡ ܕܕܝܡܐ *to pay attention.*

ܕܕܝܡ ܕܕܝܡܐ *to cast up against*, § 71.

ܕܕܝܡ ܕܕܝܡܐ *to supplant.*

ܕܕܝܡ ܕܕܝܡܐ *to restrain.*

ḡ ṣḡḡḡḡ ḡḡḡ U. (ḡ ṣḡḡḡḡ K.) *to be in the way of.*

ḡ ḡḡḡ ḡḡḡ K. *to do honour to.*

ḡḡḡḡ ḡḡḡ U. (ḡḡḡḡ K.) *to mount guard.*

ḡ ḡḡḡ ḡḡḡ *to fill the place of.*

ḡḡḡ ḡḡḡ ḡḡḡ *to aim a gun at, § 71.*

ḡḡḡ ḡḡḡ ḡḡḡ *there is no room.*

ḡḡḡ ḡḡḡḡḡḡ } *it serves him right.*
ḡḡḡ ḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ

ḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡḡ *he is missed.*

ḡḡḡ ḡḡḡḡḡḡ ḡḡḡ *he heaved with emotion.*

ḡḡḡ ḡḡḡḡḡ *one who though handsome does not please.*

ḡḡḡḡ ḡḡḡḡ *Goodbye (rare).*

ḡ ḡḡḡ ḡḡḡ *to begin.*

ḡḡḡ ḡḡḡ *to slander.*

ḡḡḡ ḡḡḡ ḡḡḡ *to lay by the heels.*

ḡḡḡ ḡḡḡ ḡḡḡ *to delay, connive at.*

ḡḡḡḡ ḡḡḡ U. (ḡḡḡḡ K.) *to imprison.*

ḡḡḡḡ ḡḡḡ *to cast a net.*

ḡḡḡ ḡḡḡḡḡ *to subscribe money to.*

ḡḡḡ ḡḡḡ *to startle.*

ḡḡḡ ḡḡḡ *to make a moat.*

ḡḡḡḡ ḡḡḡ *to see off, start (a person on the road).*

ḡ ḡḡḡḡ ḡḡḡ *to importune.*

ܕܕܢܐ ܩܠܐܢܐ *to give battle.*

ܕܕܢܐ ܨܠܐܢܐ *to cry out.*

ܕܕܢܐ ܝܚܝܕܐܢܐ *to mock.*

ܕܕܢܐ ܬܠܡܝܢܐ (or ܬܠܡܐܢܐ) ܡܐ *to salute, send greetings.*

ܕܕܢܐ ܐܫܬܪܝܢܐ *to shoot.*

ܕܕܢܐ ܬܡܝܢܐ *may it be blessed* (said by a friend to another of anything new belonging to the latter).

ܕܕܢܐ ܠܐ ܦܝܕܐ *he does not understand.*

ܕܕܢܐ ܬܡܝܢܐ (or ܬܡܝܢܐ) *May I be your sacrifice!* (expression of politeness to a superior on presenting a petition, etc.).

ܕܕܢܐ ܬܡܝܢܐ *thank you* (so all persons).

ܕܕܢܐ ܬܡܝܢܐ ܬܡܝܢܐ *he is exaggerating.*

ܕܕܢܐ ܬܡܝܢܐ (also ܕܕܢܐ ܬܡܝܢܐ K.) *never mind.*

ܕܕܢܐ ܬܡܝܢܐ Tkh. *a cheek* (= ܬܡܝܢܐ).

ܕܕܢܐ ܬܡܝܢܐ *to injure a plan, intrigue.*

ܕܕܢܐ ܬܡܝܢܐ *to interfere in the matter.*

ܕܕܢܐ ܬܡܝܢܐ U. Tkh.: ܕܕܢܐ ܬܡܝܢܐ Tkh. *twilight, evening.*

ܕܕܢܐ ܬܡܝܢܐ *that is a different matter.*

ܕܕܢܐ ܬܡܝܢܐ almost = *I cannot exactly describe it or him.*

ܕܕܢܐ ܬܡܝܢܐ *a quarrel has arisen.*

ܕܕܢܐ ܬܡܝܢܐ K. *blue on my head!* (said by a woman on hearing bad news).

ܕܕܢܐ ܬܡܝܢܐ (also ܕܕܢܐ ܬܡܝܢܐ) *his face fell.*

שָׁמַכְתִּי בְּבֵיתִי וְנִשְׁכַּחְתִּי *I was home sick, discontented.*

וְיִשְׁכַּחְתִּי בְּדַמְּךָ אֱלֹהֵי שָׁמַכְתִּי U.¹ *May I see you rolling in blood!*

וְיִשְׁכַּחְתִּי בְּזֶלְךָ אֱלֹהֵי שָׁמַכְתִּי U.¹ *Bad luck to you!*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי U.¹ *May you not get what you wish!*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי U.¹ *May you never see the khena of your wedding! [khena, a dye].*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *to please, tr.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי (K.) *have you any business for me? [said by a visitor before taking leave, see וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי].*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *to strive.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *a trestle.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי K. *my back is broken (said by a man on hearing bad news).*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *I do not feel well.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי (or וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי or וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי) *twilight, evening.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *to say goodbye, as an inferior to a superior.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי (or וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי) *to avow, take the responsibility of.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *I was tired.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *I understand (said on receiving information).*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *to sell for money.*

וְיִשְׁכַּחְתִּי לֹא דְּבִשְׁתִּי אֱלֹהֵי שָׁמַכְתִּי *to let out (on hire).*

¹ These four curses are from Socin.

ܐܝܬܝܢ ܕܝܬܝܢܐ *to comfort, give heart to, encourage.*

ܐܝܬܝܢ ܕܝܬܝܢܐ (or ܕܝܬܝܢܐ) *to advise.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to drill.*

ܐܝܬܝܢ ܕܝܬܝܢܐ (or ܐܝܬܝܢ) U. *to testify to, § 71.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to support, take the side of.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to give leave of absence to, § 71.*

ܐܝܬܝܢ ܕܝܬܝܢܐ (or ܐܝܬܝܢ) *to salute (face to face).*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to comfort.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to learn fluently.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *he is a slow coach (a man, horse, etc.).*

ܐܝܬܝܢ ܕܝܬܝܢܐ *long life to you!*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to succeed, tr.*

ܐܝܬܝܢ ܕܝܬܝܢܐ K. *to ride.*

ܐܝܬܝܢ ܕܝܬܝܢܐ or ܐܝܬܝܢ ܕܝܬܝܢܐ *perhaps, it is possible that.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *you are angry with me.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to stand one's ground; or to stop short.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *to stick to one's word, esp. in bargaining*
[ܐܝܬܝܢ, *a word, often = the price asked for a thing*].

ܐܝܬܝܢ ܕܝܬܝܢܐ *to split hairs.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *how much did he charge?*

ܐܝܬܝܢ ܕܝܬܝܢܐ *he is very good.*

ܐܝܬܝܢ ܕܝܬܝܢܐ *he died where he stood.*

דְּמַחֵּן דְּכֵן מְבִלְהֵן *an unwashed spoon* (one who interrupts a conversation).

דְּחַבֵּב מִן פִּנְיָהּ דְּ to copy (from a book, etc.).

לֹא תִּשְׁכַּח U. or לֹא תִּשְׁכַּח U. or לֹא תִּשְׁכַּח (rare) or לֹא תִּשְׁכַּח Al.
it is impossible [contrast לֹא תִּשְׁכַּח = *God forbid*, § 73.]

לֹא תִּשְׁכַּח (or לֹא תִּשְׁכַּח) { *Mind your own business.*
I am not speaking to you.

לֹא תִּשְׁכַּח לִי חֲשׂוֹן? *For shame!*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *I cannot find it, or it is not in sight.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *I cannot conceive.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *I cannot stand him.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן or לֹא תִּשְׁכַּח לִי חֲשׂוֹן *I cannot afford to...*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן Ti. Al. *I have not time.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *I have no chance against him.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *the heart is beating.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *he has a stomach ache; or, metaphorically, he is unwilling to do it.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *unmanly.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *he is sad, homesick.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *he pitied.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *he will not allow it to be done.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן (hard Kap) *an impetuous man.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *he was in an ecstasy.*

לֹא תִּשְׁכַּח לִי חֲשׂוֹן *he was not hearty with, he was displeased with.*

ܕܝܬܝܫܐ ܩܪܝܐ ܕܝܬܝܫܐ *he was much frightened.*

ܕܝܬܝܫܐ ܩܪܝܐ ܕܝܬܝܫܐ *he was pleased.*

ܕܝܬܝܫܐ ܩܪܝܐ *U. merciless.*

ܕܝܬܝܫܐ ܩܪܝܐ *to doubt.*

ܕܝܬܝܫܐ ܩܪܝܐ ܕܝܬܝܫܐ *he cannot interfere in this.*

ܕܝܬܝܫܐ ܩܪܝܐ *he has not heard (news).*

ܕܝܬܝܫܐ ܩܪܝܐ ܕܝܬܝܫܐ *it is not his business.* [So: ܕܝܬܝܫܐ]

ܕܝܬܝܫܐ ܩܪܝܐ ܕܝܬܝܫܐ *the bishop wrote suspending the priest from the parish.]*

ܕܝܬܝܫܐ ܩܪܝܐ *this day week, or this time to-morrow.*

ܕܝܬܝܫܐ ܩܪܝܐ *to condole with (after a death), to pay a visit of condolence to.*

ܕܝܬܝܫܐ ܩܪܝܐ *to charm, please.*

ܕܝܬܝܫܐ ܩܪܝܐ (or ܕܝܬܝܫܐ or ܕܝܬܝܫܐ etc.) *to congratulate on receiving a present, buying a vineyard, building a new house, etc.*

ܕܝܬܝܫܐ ܩܪܝܐ *to visit on a feast day.*

ܕܝܬܝܫܐ ܩܪܝܐ *a house-warming (see above).*

ܕܝܬܝܫܐ ܩܪܝܐ *to speak deliberately.*

ܕܝܬܝܫܐ ܩܪܝܐ *to smile.*

ܕܝܬܝܫܐ ܩܪܝܐ *U. to take away (at table).*

ܕܝܬܝܫܐ ܩܪܝܐ *U. to expect.*

ܕܝܬܝܫܐ ܩܪܝܐ *U. to be humble (cf. Proverb 23).*

ܕܝܬܝܫܐ ܩܪܝܐ (or ܕܝܬܝܫܐ) *U. or ܕܝܬܝܫܐ ܩܪܝܐ* } *the day*
or ܕܝܬܝܫܐ ܩܪܝܐ } *broke.*

מָחָדִּיז שָׁחַד to run away.

מָחָדִּיז שָׁחַד בְּכַסֵּף? what o'clock is it?

מָחָדִּיז שָׁחַד לְבִישׁ? Mind your own business.

מָחָדִּיז שָׁחַד to outbid.

מָחָדִּיז שָׁחַד to be a traveller, to travel.

מָחָדִּיז שָׁחַד to gather (a dress).

מָחָדִּיז שָׁחַד to print (the thing printed is the direct object, § 64).

מָחָדִּיז שָׁחַד to cast the evil eye on.

מָחָדִּיז שָׁחַד to entangle.

מָחָדִּיז שָׁחַד to kneel.

מָחָדִּיז שָׁחַד to backbite.

מָחָדִּיז שָׁחַד to hit out.

מָחָדִּיז שָׁחַד to dive.

מָחָדִּיז שָׁחַד to steal.

מָחָדִּיז שָׁחַד to resolve.

מָחָדִּיז שָׁחַד to wound (direct object).

מָחָדִּיז שָׁחַד to accuse.

מָחָדִּיז שָׁחַד to paint (a door, etc.).

מָחָדִּיז שָׁחַד to sign (a paper); to cheat in weighing.

מָחָדִּיז שָׁחַד to blow a trumpet; or, metaphorically, to waste one's breath. [מָחָדִּיז is used with all musical instruments.]

מָחָדִּיז שָׁחַד to slide (as boys at play).

מָחָדִּיז שָׁחַד (or שָׁחַד) to injure (of a personal agent).

ܡܕܝܢܐ ܒܝܠܐ *to make an effort.*

ܡܕܝܢܐ ܡܕܝܢܐ ܒܝܠܐ *to cause loss to.*

ܡܕܝܢܐ ܡܕܝܢܐ ܒܝܠܐ *to take refuge in.*

ܡܕܝܢܐ ܡܕܝܢܐ *to assemble.*

ܡܕܝܢܐ ܡܕܝܢܐ U. *to make an effort, strive.*

ܡܕܝܢܐ ܡܕܝܢܐ *to slap.*

ܡܕܝܢܐ ܡܕܝܢܐ *to make a fence.*

ܡܕܝܢܐ ܡܕܝܢܐ *to be angry.*

ܡܕܝܢܐ ܡܕܝܢܐ (or ܡܕܝܢܐ) *to plough.*

ܡܕܝܢܐ ܡܕܝܢܐ (hard final Kap) *to snap the fingers.*

ܡܕܝܢܐ ܡܕܝܢܐ *to be appalled* (by bad news). [Striking the knees is a common action on hearing bad news.]

ܡܕܝܢܐ ܡܕܝܢܐ *to put on a bridle.*

ܡܕܝܢܐ ܡܕܝܢܐ *to throw in one's face, recriminate.*

ܡܕܝܢܐ ܡܕܝܢܐ *to undermine* (direct object).

ܡܕܝܢܐ ܡܕܝܢܐ *to reap well.*

ܡܕܝܢܐ ܡܕܝܢܐ *to seal* (direct object).

ܡܕܝܢܐ ܡܕܝܢܐ *to spur* (direct object).

ܡܕܝܢܐ ܡܕܝܢܐ (ܡܕܝܢܐ = *checkmate*) *to die.*

ܡܕܝܢܐ ܡܕܝܢܐ *to make a mark or note.*

ܡܕܝܢܐ ܡܕܝܢܐ *to shoe* (horses, etc. ; direct object).

ܡܕܝܢܐ ܡܕܝܢܐ *to fall ill a second time.*

ܡܕܝܢܐ ܡܕܝܢܐ *to paint* (as an artist).

مَكَّبِي بِتَمَكَّ to starch.

مَكَّبِي سَكَّ to soap.

مَكَّبِي سَمَّ to swim.

مَكَّبِي مَكَّ to mint, coin.

مَكَّبِي مَكَّ to play the organ.

مَكَّبِي فَرَّجَ to intercede for.

مَكَّبِي فَرَّجَ (ب) to engraft (direct object).

مَكَّبِي قَلَّ to inform against.

مَكَّبِي قَلَّ K. to fillip, or to snap the fingers.

مَكَّبِي يَخَّ to sign (a letter).

مَكَّبِي بَوَّ to fell with an axe (with direct object of thing felled).

مَكَّبِي تَجَّ (see مَكَّبِي تَجَّ).

مَكَّبِي تَدَمَّ to hit on the top of the head.

مَكَّبِي تَلَكَّبَ to besiege (direct object).

مَكَّبِي دَزَمَّ = مَكَّبِي دَزَمَّ.

مَكَّبِي دَزَمَّ to plane (direct object) = مَكَّبِي دَزَمَّ K.

مَكَّبِي دَفَّ (in K. دَفَّ) to kick out.

مَكَّبِي تَمَّ to imprint, take an impression.

مَكَّبِي يَسَّ to blight (direct object).

مَكَّبِي تَبَّ to flatter.

مَكَّبِي يَخَلَّ to draw (a picture).

مَكَّبِي تَلَّ to vaccinate.

ܡܚܝܢ ܕܢܬܝܢ *to be ironical.*

ܡܚܝܢ ܕܢܦܝܢ *to measure (a field).*

[See also ܡܚܝܢ : ܡܚܝܢ : ܡܚܝܢ and § 63 (2).]

ܡܚܝܢ ܕܢܦܝܢ (cf. ܡܚܝܢ ܡܚܝܢ) *forgive me = goodbye.*

ܡܚܝܢ ܕܢܦܝܢ *to frown.*

ܡܚܝܢ ܕܢܦܝܢ *to calumniate.*

ܡܚܝܢ ܕܢܦܝܢ *to be received by.* [Also: *he laid hold of (the book)*
= ܡܚܝܢ ܕܢܦܝܢ ܕܢܦܝܢ (ܡܚܝܢ).]

ܡܚܝܢ ܕܢܦܝܢ *to be driven to extremities.*

ܡܚܝܢ ܕܢܦܝܢ *dexterity.*

ܡܚܝܢ ܕܢܦܝܢ *modesty.*

ܡܚܝܢ ܕܢܦܝܢ K. *I am struck blue* (said by a woman on hearing bad news).

ܡܚܝܢ ܕܢܦܝܢ K. *sorrow on him!*

ܡܚܝܢ ܕܢܦܝܢ *to put to shame, convict.*

ܡܚܝܢ ܕܢܦܝܢ *to pout.*

ܡܚܝܢ ܕܢܦܝܢ *to insult.*

ܡܚܝܢ ܕܢܦܝܢ *to tickle the fancy.*

ܡܚܝܢ ܕܢܦܝܢ *to load a gun.*

ܡܚܝܢ ܕܢܦܝܢ *to displease.*

ܡܚܝܢ ܕܢܦܝܢ ܕܢܦܝܢ K. *from the bounty of God and of your head* (an expression of gratitude). So, thanks to N., ܡܚܝܢ ܕܢܦܝܢ ܕܢܦܝܢ U. K.

ܡܢ ܝܚܕܐ ܕܢܝܐ (or ܕܢܝܐ) K. *of necessity*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *I am speaking to you, I want to speak to you* (used to call a person's attention).

ܡܢ ܝܚܕܐ ܕܢܝܐ K. or ܡܢ ܝܚܕܐ ܕܢܝܐ U. *to say grace*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to rival, envy*.

ܡܢ ܝܚܕܐ ܕܢܝܐ = ܡܢ ܝܚܕܐ ܕܢܝܐ.

ܡܢ ܝܚܕܐ ܕܢܝܐ K. *to take leave of one remaining*: see ܡܢ ܝܚܕܐ ܕܢܝܐ.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to take back a promise, prevaricate*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to open the bowels*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to acquit*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to detect, bring to light*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to juggle*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to break the peace*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to suffer*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to disappoint*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to importune*. (So: *importunity* = ܡܢ ܝܚܕܐ ܕܢܝܐ.)

ܡܢ ܝܚܕܐ ܕܢܝܐ *to defend*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to pout*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to be long suffering*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to remand (as a judge)*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to give up, give in, renounce*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to beckon*.

ܡܢ ܝܚܕܐ ܕܢܝܐ *to break ground, begin at the beginning*.

... **ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ** *to intend to....*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *to compare one thing with another.*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *to shelve (a matter).*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *to make responsible for the matter.*

ܕܝܚܝܬܝܢ (see **ܕܝܚܝܬܝܢ**).

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *Light to your dead!* (said for **ܕܝܚܝܬܝܢ** on Good Friday and Easter Even).

ܕܝܚܝܬܝܢ (see **ܕܝܚܝܬܝܢ** § 46) said to a person about to drink or to eat after drinking: the answer to **ܕܝܚܝܬܝܢ** § 73.

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *to start (on a journey).*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ (or **ܕܝܚܝܬܝܢ**) *to happen to.* [So: *He laid hold of it* = **ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ**. *He understood it* = **ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ** (or **ܕܝܚܝܬܝܢ** or **ܕܝܚܝܬܝܢ**).]

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *bedridden.*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *he is homesick.*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *he is pleased, content: he feels at home.*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *the horse is hardened (to heat, cold, etc.).*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *the watch stopped.*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ (sic) = **ܕܝܚܝܬܝܢ**.

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *What o'clock is it?*

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ *May your journey be blessed!* (said after, not before, a journey).

חַגִּיּוֹתָּ שְׂמֵחַ וְשָׂמֵחַ חַגִּיּוֹתָּ *May your feast be blessed!* (esp. at Christmas and Easter).

חַגִּיּוֹתָּ *to celebrate the Eucharist.*

חַגִּיּוֹתָּ *to negotiate a cheque.*

חַגִּיּוֹתָּ *to condemn.*

חַגִּיּוֹתָּ § 71, *to sin against.*

חַגִּיּוֹתָּ *to go to law* [he went to law before the heathen = חַגִּיּוֹתָּ
[לִּשְׁמֵחַ חַגִּיּוֹתָּ]].

חַגִּיּוֹתָּ § 71, *to trust in.*

חַגִּיּוֹתָּ (or חַגִּיּוֹתָּ) *to attack.*

חַגִּיּוֹתָּ *to take pleasure in.*

חַגִּיּוֹתָּ (or חַגִּיּוֹתָּ) *to injure* (of an impersonal agent).

חַגִּיּוֹתָּ (or חַגִּיּוֹתָּ) *to benefit, treat well.*

חַגִּיּוֹתָּ *to pity.*

חַגִּיּוֹתָּ (or חַגִּיּוֹתָּ) *to deceive* (rare in U.).

חַגִּיּוֹתָּ *to dismiss* (in peace), *let go.*

חַגִּיּוֹתָּ *to be hospitable.*

חַגִּיּוֹתָּ *to reign.*

חַגִּיּוֹתָּ (or חַגִּיּוֹתָּ) *to take counsel or give advice.*

חַגִּיּוֹתָּ *to drill, intr.*

חַגִּיּוֹתָּ *to wheedle, coquet.*

חַגִּיּוֹתָּ (= חַגִּיּוֹתָּ K. or חַגִּיּוֹתָּ Al.) *to circumcise.*

חַגִּיּוֹתָּ *to exile, banish.*

ܬܚܝܓ ܫܡܥܐ *to travel.*

ܬܚܝܓ ܚܕܐ ܕ *to petition.*

ܬܚܝܓ ܚܕܐ ܡܝܢ ܡܝܢܐ ܕ *to prosecute ; appeal against or from.*

ܬܚܝܓ ܦܫܬܐ *to engraft.*

ܬܚܝܓ ܫܡܥܐ (or ܫܡܥܐ K.) *to prohibit.*

ܬܚܝܓ ܫܡܥܐ *to backbite.*

ܬܚܝܓ ܫܡܥܐ *to be zealous.*

ܬܚܝܓ ܕܕ *to beat off.*

ܬܚܝܓ ܕܕ *to persuade.*

ܬܚܝܓ ܕܕܝܢܐ ܕ *to be merciful to.*

ܬܚܝܓ ܕܕܝܢܐ *to weep.*

ܬܚܝܓܐ ܕܕܝܢܐ Tk. *a hypocrite.*

ܬܚܝܓܐ ܕܕܝܢܐ § 71, *to perjure oneself.*

ܬܚܝܓܐ ܕܕܝܢܐ ܕܕܝܢܐ *he is sleepy.*

ܬܚܝܓܐ ܕܕܝܢܐ ܕܕܝܢܐ *his eyes shall not be white (a curse).*

ܬܚܝܓܐ ܕܕܝܢܐ *avaricious.*

ܬܚܝܓܐ ܕܕܝܢܐ *generous.*

ܬܚܝܓܐ ܕܕܝܢܐ ܕܕܝܢܐ *he saw me ; or he cast the evil eye on me.*

ܬܚܝܓܐ ܕܕܝܢܐ *in his arms.*

ܬܚܝܓܐ ܕܕܝܢܐ *on my eye be it (said by a servant receiving a command : he puts his hand over his eye).*

ܬܚܝܓܐ ܕܕܝܢܐ ܕܕܝܢܐ (or ܬܚܝܓܐ ܕܕܝܢܐ ܕܕܝܢܐ) *he is at table (dinner, &c.).*

ܒܕܐܝܬܐ ܕܡܪܝܬܐ (see ܡܪܝܬܐ, ܡܪܝܬܐ) *he is responsible.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ = ܡܪܝܬܐ ܕܡܪܝܬܐ.

ܒܕܐܝܬܐ ܕܡܪܝܬܐ or ܒܕܐܝܬܐ ܕܡܪܝܬܐ *hear what I have to say* (used to call attention to a subject about to be introduced).

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *to remain as he is.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *face to face.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *his face fell.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *he is fidgeting.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *the edge of the sword* (Gk. στόμα μαχαίρας).

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *goodbye* (said by a person leaving, see ܡܪܝܬܐ ܕܡܪܝܬܐ).

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *to be acquitted.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (or ܡܪܝܬܐ) *to go to meet one arriving.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *to be brought to light.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *to go out of one's mind.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (or ܡܪܝܬܐ) *to become bankrupt.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *he made himself angry.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ § 71, *to have done with* (a person).

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *to tell a fortune.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *he wore his heart on his sleeve.*

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ = ܐܝܬܐ ܕܡܪܝܬܐ.

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (= ܐܝܬܐ ܕܡܪܝܬܐ) *May it descend to your heart!*

ܕ ܩܢܐ ܕ ܬܝܢ *to oppose.*

ܬܕܝܢ ܬܕܝܢ *at hand (of place).*

ܬܕܝܢ ܬܕܝܢ *near to death.*

ܬܕܝܢ ܬܕܝܢ *Ashes on my head!* (said by a man on hearing bad news).

ܬܕܝܢ ܬܕܝܢ *to settle or arrange a matter.*

ܬܕܝܢ ܬܕܝܢ or ܬܕܝܢ ܬܕܝܢ *good morning.*

ܬܕܝܢ ܬܕܝܢ *there is a plague of locusts.*

ܬܕܝܢ ܬܕܝܢ *to appeal to (a higher court)—not colloquial.*

ܬܕܝܢ ܬܕܝܢ (pronounce ܕ = ܕ) *he is dead.*

ܬܕܝܢ ܬܕܝܢ (or ܬܕܝܢ ܬܕܝܢ) *I have caught cold.*

ܬܕܝܢ ܬܕܝܢ (or ܬܕܝܢ) *there was great bloodshed.*

ܬܕܝܢ ܬܕܝܢ (or ܬܕܝܢ or ܬܕܝܢ) *I have found out about it (a plot), I see it now (a difficult problem).*

ܬܕܝܢ ܬܕܝܢ *it smells bad (meat, etc.).*

ܬܕܝܢ ܬܕܝܢ *good night, good evening (said by one leaving).*

ܬܕܝܢ ܬܕܝܢ = ܬܕܝܢ.

ܬܕܝܢ ܬܕܝܢ or ܬܕܝܢ ܬܕܝܢ or ܬܕܝܢ or ܬܕܝܢ Z. *Welcome!*

ܬܕܝܢ ܬܕܝܢ *the first day of the month.*

ܬܕܝܢ ܬܕܝܢ *he understands the business.*

ܬܕܝܢ ܬܕܝܢ *May your head be healed!* (condolence after a death).

ܬܕܝܢ ܬܕܝܢ *to say goodbye to one remaining behind.*

ܥܠܡܐ ܠܡܗ *Peace to you!* (= *how do you do?*, *good morning*, etc.

The answer is ܕܡܝܢ q. v.)

ܕܡܝܢ ܕܡܝܢܐ K. *a very little* [e.g. *a very little water* ܕܡܝܢܐ ܕܡܝܢܐ].

ܕܡܝܢܐ ܕܡܝܢܐ *to break the heart of.*

ܕܡܝܢܐ ܕܡܝܢܐ *I am sleepy.*

ܕܡܝܢܐ ܕܡܝܢܐ *bluff, outspoken.*

ܕܡܝܢܐ ܕܡܝܢܐ *to annoy greatly.*

ܕܡܝܢܐ ܕܡܝܢܐ *to say goodbye* (used of one departing).

ܕܡܝܢܐ ܕܡܝܢܐ *to take heart, be encouraged.*

ܕܡܝܢܐ ܕܡܝܢܐ (= 'ܕܡܝܢܐ') *to copy from a book.*

ܕܡܝܢܐ ܕܡܝܢܐ *to be a hypocrite* [so Al. ܕܡܝܢܐ ܕܡܝܢܐ *a hypocrite*,
or ܕܡܝܢܐ ܕܡܝܢܐ *id.*; ܕܡܝܢܐ ܕܡܝܢܐ *hypocrisy*, see § 16].

ܕܡܝܢܐ ܕܡܝܢܐ *to smell tr.*

ܕܡܝܢܐ ܕܡܝܢܐ (or 'ܕܡܝܢܐ') *he was dazed, he lost his head, he lost the thread of the subject.*

ܕܡܝܢܐ ܕܡܝܢܐ *he died.*

For particular meanings of verbs see the author's *Vocabulary of Verbs of Vernacular Syriac with English translations*.

DERIVATION.

§ 76. Vernacular Syriac lends itself very much to the regular formation of derivatives. From all verbs nouns may be formed denoting an action or an agent.

NOUNS OF ACTION. (1) First Conjugation verbs form a noun of action as noted above in the sections on verbs, §§ 31—44 incl.

The second and third radicals take Zqapa, and ܐ is added. Thus we have ܦܕܡܐ *the act of finishing*, from ܦܕܡ *to finish*. Nouns thus formed (which are all masculines) are used also as pure substantives, and not only in the formation of tenses, but the plural is rare in most of them. For variations due to weak letters in the root see §§ 38—44 incl. This is a common O.S. formation.

These nouns are often used to denote the thing done rather than the action; thus ܕܥܝܬܐ *a deed*, (a noun not much used in U.), from ܕܥܝܬ *to do*; ܦܠܬܐ *a fight*, from ܦܠܬ *to fight* (the form ܦܠܬܐ, for which see below, is not much used in this verb); ܡܦܬܐ, from ܡܦܬ *to be empty*, in Al. = *a dish or jar* (= ܡܦܬܐ U. O.S. ܡܦܬܐ K.); ܦܕܡܐ, from ܦܕܡ *to spread*, in K. = *a tablecloth* (= ܦܕܡܐ U. Tkh.).

(2) Second Conjugation verbs form a noun of action by giving the first radical the same vowel that it has in the present participle, and by giving the second, or in quadriliterals the third, either Rwaṣa or Rwakha:—Rwaṣa if the first has Pthakha, and Rwakha if the first has Zqapa; the termination being ܐܝܬܐ. Thus ܡܠܝܬܐ *loving*, from ܡܠܝܬ *to love*; ܡܠܝܬܐ *commanding*, from ܡܠܝܬ *to command*; ܡܠܝܬܐ *causing to be killed*, from ܡܠܝܬ *to cause to be killed*. For variations see as above.

(3) More commonly used, apart from the formation of tenses, are the nouns of action in ܐܝܬܐ, except in the Alqosh dialect, where in the case of first conjugation verbs the first formation is more common; e.g. ܐܝܬܐ is more usual in Al. than ܐܝܬܐ *birth, being*.

These nouns are thus formed. First Conjugation verbs give the second radical Zqapa, and add the termination; but second conjugation verbs give the first radical the same vowel as the present participle, and the second radical, or in quadriliterals the third, Pthakha. Thus we have ܦܠܬܐ *the act of going out*, from ܦܠܬ *to go out* (first conjugation); but ܡܦܬܐ *the act of putting out*,

from **مَفْلُوحٌ** to put out (second conjugation); so **مُحِبَّةٌ** the act of loving, from **مُحِبٌّ** to love. These nouns are feminine and take the sixth form of plural. In Sal. etc. those derived from conj. 2 have Zlama on the first radical.

The Mim preformative, if vowelless, is silent in U. Sal. etc., and sometimes in K., usually in Al. Z. In K. and Al. there is sometimes a difference in meaning according as the Mim is sounded or not: thus **مَخْدُومٌ** is the act of patching, **مَخْدُومٌ** a cloth K.; **مَخْدُومٌ** is the act of telling, **مَخْدُومٌ** a word, Al. These nouns sometimes denote rather the thing done than the action, as above; thus **مَشْرَبٌ** = a drink, from **شَرِبَ** to drink (= **مَشْرَبٌ** Al., O.S.). They are often used where we should use a finite verb; thus, as *I think* = **أَفَكَّرْتُ** **فَكَّرْتُ**. We may notice **مُجَلِّدٌ** a razor, from **جَلَدَ** to cause to be shaved. Note also that in Tīari there is a difference between **مُحْمَلٌ** or **مُحْمَلٌ** a snack in the early morning, from **حَمَلَ** to taste, and **مُحْمَلٌ** breakfast, which is also the common word in U.; both also denote the act of tasting. **مَوْزَنٌ** balance U. (= **مَوْزَنٌ** K., O.S.; root **وَزَنَ**) is not of this class.

Variations. (a) Verbs **لَزَزَ** or **زَلَزَ** when they interchange the first and second radicals in the formation of the tenses, § 38, interchange them also in making these nouns of action; e.g. **لَزْزٌ** learning, from **لَزَزَ** to learn. So **زَبَدَ** to bind, makes **زَبْدٌ** U. Q. Sal. Gaw., but **زَبْدٌ** Ti. MB. Sh. Al. Ash.

(b) Verbs **بَقِيَ** change **ي** into **ب**; as **بَقِيَّةٌ** remaining or remainder, from **بَقِيَ** to remain; for verbs with medial **ب** see § 40.

(c) Verbs **سَمِعَ** add **س** after **ع**, which is silent, as **سَمْعٌ** hearing, from **سَمِعَ** to hear. It is then customary to write Zqapa on the

second radical of second conjugation verbs (the third in quadriliterals).

(d) Verbs ܕ change ܕ to ܐ, as ܕܐܠܐܐ revealing, from ܕܐܠܐ to reveal. Here also it is usual to write Zqapa in the second conjugation, as ܕܡܡܐ delivering, from ܕܡܡܐ to deliver.

We must distinguish ܕܠܒܝܫ clothing, and ܕܠܒܝܫܐ the act of clothing; ܕܠܒܝܫܐ shame, and ܕܠܒܝܫܐ the act of being ashamed.

(4) Nouns of action are occasionally formed by giving the first radical Rwaṣa, and by adding ܕܐ, as in O.S. Words marked with an asterisk are ecclesiastical or literary only.

Words of the form ܕܡܕܐܐ.

ܕܡܕܐܐ O.S.* a saint's day, lit. memorial (ܕܕܐܐ to remember, O.S.); the ܕ sound remains in the substantive.

ܕܡܕܐܐ O.S. blessed, (ܕܕܐܐ § 46).

ܕܡܕܐܐ O.S. learning (ܕܕܐܐ to learn, O.S.).

ܕܡܕܐܐ K. fuel, see below (ܕܕܐܐ to burn, O.S.).

ܕܡܕܐܐ O.S., Al. illness = ܕܡܕܐܐ U. K. (ܕܕܐܐ Al. to be ill, as O.S. Ethp'el).

ܕܡܕܐܐ O.S.* need [Lord's prayer only], (ܕܕܐܐ to need, O.S.).

ܕܡܕܐܐ (ܕܕܐܐ) O.S.* a noun of action (O.S. ܕܕܐܐ to act).

ܕܡܕܐܐ O.S.* help (O.S. ܕܕܐܐ to help). Certain collects at the daily services are so called.

ܕܡܕܐܐ O.S.* commemoration (O.S. ܕܕܐܐ to remember).

ܕܡܕܐܐ Ti. see below.

ܕܡܕܐܐ O.S. work (rare), see below (ܕܕܐܐ to work, O.S.).

ḥmḥḏḏ O.S. *a command*; in U. the **ḥ** often becomes **ḥ**, in Al. **ḥ**, §§ 119, 120 (**ḥḥḥ** K. *to command*, O.S. = **ḥḥḥ** U.).

ḥmḥḏḏ O.S., K. *a reward* (**ḥḥḥ** *to pay*, O.S.).

ḥmḥḏḏ O.S. *salvation* (O.S. **ḥḥḥ** *to save* = N.S. **ḥḥḥ**).

ḥmḥḏḏ Al. J. Baz, see below.

ḥmḥḏḏ O.S. *an offering, Holy Communion* (O.S. **ḥḥḥ** *to offer* = N.S. **ḥḥḥ**).

ḥmḥḏḏ O.S. *forgiveness* (**ḥḥḥ** *to forgive*, O.S.).

ḥmḥḏḏ O.S.* *authority, jurisdiction* (O.S. **ḥḥḥ** *to rule*).

ḥmḥḏḏ O.S. Al. *hope, confidence* (**ḥḥḥ** Al. *to trust*, O.S.).

These are masculines and take the first plural.

With these compare: **ḥmḥḏḏ** O.S. m. *destruction*; **ḥmḥḏḏ** m. (O.S. **ḥḥḥ**) *examination*, § 77; **ḥmḥḏḏ** O.S. m. *fuel*; **ḥmḥḏḏ** Al. m. *affliction* = **ḥḥḥ** f. U. p. 27; **ḥmḥḏḏ** Tkh. O.S. (**ḥḥḥ** Ti.) *fog* [O.S. *darkness*] = **ḥḥḥ** U.; **ḥmḥḏḏ** Tkh. (**ḥḥḥ** Al. J. Baz) *a booth*.

Also the following masculines: **ḥmḥḏḏ** O.S., Ti. *destruction* [O.S. *ease*]; **ḥmḥḏḏ** O.S. *a building*; **ḥmḥḏḏ** O.S. *revelation, the Transfiguration, the Apocalypse*, also a man's name (especially given to those born on August 6); **ḥmḥḏḏ** *father-in-law*, = O.S. **ḥḥḥ**; **ḥmḥḏḏ** O.S. *number*; **ḥmḥḏḏ** *a sign of omission in writing*; **ḥmḥḏḏ** *work* (O.S. **ḥḥḥ**); **ḥmḥḏḏ** O.S. *cattle* (lit. *a possession*); **ḥmḥḏḏ** O.S.* *a lection, lesson* (in the Liturgy).

(5) Nouns of action formed by giving the first radical Rwaṣa, and the last two Zqapa, are much more common. This is a favourite Pa'el formation in O.S., and the second radical in triliterals, with one

exception, is hard. These nouns are masculine and take the first plural. They do not take a preformative Mim.

Nouns of the forms ܦܘܬܬܐ, ܦܘܬܬܐ etc.

Those marked with an asterisk are ecclesiastical or literary only.

ܦܘܬܬܐ O.S. *babbling, confusion*, (ܡܘܬܬܐ to babble, O.S.).

ܦܘܬܬܐ O.S. *pleasure* (ܡܘܬܬܐ to please, O.S. Pa.).

ܦܘܬܬܐ O.S.* *marriage, marriage service-book* (ܡܘܬܬܐ to bless, marry tr. O.S. Pa.).

ܦܘܬܬܐ O.S. *a cooked dish* (ܡܘܬܬܐ to cook, O.S. Pa.).

ܦܘܬܬܐ temptation (ܡܘܬܬܐ to tempt, Arab.).

ܦܘܬܬܐ O.S.* *deed* (ܡܘܬܬܐ to rule, O.S. Pa.).

ܦܘܬܬܐ K. see § 108.

ܦܘܬܬܐ O.S. *a spelling-book* [also in O.S. *meditation*] (ܡܘܬܬܐ to spell, and to meditate, both as O.S. Pa.).

ܦܘܬܬܐ O.S.* *a division of the Psalter* (O.S. ܡܘܬܬܐ to praise).

ܦܘܬܬܐ O.S.* *joining together, marriage* (ܡܘܬܬܐ = O.S. Pa. ܡܘܬܬܐ to join, marry).

ܦܘܬܬܐ O.S.* *a hymn, a church procession* (O.S. ܡܘܬܬܐ to make a procession).

ܦܘܬܬܐ O.S.* *a Gradual* (ܡܘܬܬܐ to sing, O.S. P'al and Pa.).

ܦܘܬܬܐ O.S.* *renewal*, esp. of the Holy Leaven (ܡܘܬܬܐ to renew, O.S. Pa.).

ܦܘܬܬܐ (ܡܘܬܬܐ) hurt, injury (ܡܘܬܬܐ to injure, § 83 A. 7^a).

ܦܘܬܬܐ O.S.* *absolution* (ܡܘܬܬܐ K. Al. to absolve, O.S. Pa.).

ܦܘܬܬܐ O.S. *thought*, also ܡܘܬܬܐ, (ܡܘܬܬܐ to think, O.S.).

ܣܒܚܐܢܐ O.S.* (**ܐܒܚܐ** also in O.S.) *the Benediction*, in church (**ܣܒܚܐܢܐ** to give the blessing, O.S.).

ܡܚܠܐܢܐ *spoiling of a child* (**ܡܚܠܐܢܐ** to spoil tr.).

ܡܚܕܐܢܐ K., O.S. *green* = **ܡܚܕܐܢܐ** U. (**ܡܚܕܐܢܐ** § 45 b).

ܡܚܠܐܢܐ O.S.* *crown, crowning, a marriage ceremony* (O.S. **ܡܚܠܐܢܐ** to crown).

ܡܚܠܐܢܐ *a hem* (**ܡܚܠܐܢܐ** to hem, § 83 A. 12).

ܡܚܠܐܢܐ O.S. *shroud* (**ܡܚܠܐܢܐ** to shroud, O.S. P'al, Pa. Aph.).

ܡܚܠܐܢܐ O.S. *a large sheet of paper* folded into several pages (O.S. **ܡܚܠܐܢܐ** to shut).

ܡܚܠܐܢܐ O.S.* *name of some of the long prayers in the Liturgy* (O.S. **ܡܚܠܐܢܐ** to beseech).

ܡܚܠܐܢܐ O.S.* *a lexicon*, esp. K. (O.S. **ܡܚܠܐܢܐ**, **ܡܚܠܐܢܐ** to collect).

ܡܚܠܐܢܐ O.S. *humiliation* (**ܡܚܠܐܢܐ** to be meek, § 81).

ܡܚܠܐܢܐ O.S.* *commentary* (**ܡܚܠܐܢܐ** to comment, O.S.).

ܡܚܠܐܢܐ *sifted flour* (**ܡܚܠܐܢܐ** to sift).

ܡܚܠܐܢܐ O.S. *resurrection* (**ܡܚܠܐܢܐ** to raise, O.S. Pa.).

ܡܚܠܐܢܐ O.S.* *libation, the mixed chalice* (**ܡܚܠܐܢܐ** to make a libation, O.S. Pa.).

ܡܚܠܐܢܐ O.S.* *Advent, the season* (O.S. **ܡܚܠܐܢܐ** to expect [= **ܡܚܠܐܢܐ** N.S.], to announce).

ܡܚܠܐܢܐ O.S. *the Ascension* (O.S. **ܡܚܠܐܢܐ** to ascend = **ܡܚܠܐܢܐ** N.S.).

Also called in U. **ܡܚܠܐܢܐ ܕܠܐ** because little girls on that day make a procession dressed as brides.

ܡܚܠܐܢܐ O.S.* *conjugation* (**ܡܚܠܐܢܐ** to conjugate, O.S.; lit. to bud).

ܡܠܬܐܢܐ wonder = ܝܠܝܚܐܢܐ Al. (ܡܠܝܚܐܢܐ to wonder, Arab.).

ܡܠܬܐܢܐ O.S.* burial (O.S. ܝܬܒܐ to shroud, hence to bury).

ܡܠܬܐܢܐ O.S. delay (ܡܠܬܐܢܐ to delay; O.S. to supplant).

ܡܠܬܐܢܐ forgiveness (ܡܠܬܐܢܐ to forgive).

ܡܠܬܐܢܐ O.S.* division, doubt, § 98 (ܡܠܬܐܢܐ § 42).

ܡܠܬܐܢܐ (for ܡܠܬܐܢܐ) ruin- (ܡܠܬܐܢܐ to ruin, Chald. Pa.).

ܡܠܬܐܢܐ O.S.* command (ܡܠܬܐܢܐ, ܡܠܬܐܢܐ to command, O.S. P'al and Pa.).

ܡܠܬܐܢܐ O.S. translation, meaning (ܡܠܬܐܢܐ to translate, O.S. Pa.).

ܡܠܬܐܢܐ O.S.* consecration, Liturgy (ܡܠܬܐܢܐ to sanctify, O.S. Pa.).

ܡܠܬܐܢܐ O.S.* the interjections of the deacon in the Liturgy (O.S. ܡܠܬܐܢܐ to praise).

ܡܠܬܐܢܐ O.S.* hardening, non-aspiration (ܡܠܬܐܢܐ to be hard; O.S. Pa. to harden), § 3.

ܡܠܬܐܢܐ O.S.* softening, aspiration (ܡܠܬܐܢܐ to be soft, § 81), § 3.

ܡܠܬܐܢܐ O.S. pride (ܡܠܬܐܢܐ Ti. to be proud, O.S. = ܡܠܬܐܢܐ U. § 30).

ܡܠܬܐܢܐ O.S. change (ܡܠܬܐܢܐ to change, O.S.).

ܡܠܬܐܢܐ O.S.* end (O.S. ܡܠܬܐܢܐ to end tr.).

ܡܠܬܐܢܐ O.S.* confirmation of a bishop's consecration by the Catholicos (O.S. ܡܠܬܐܢܐ to confirm).

ܡܠܬܐܢܐ unfaithfulness (ܡܠܬܐܢܐ K. to forsake; O.S. Pa. to dismiss).

ܡܠܬܐܢܐ O.S. beginning; also (*) a short psalm in the daily services (ܡܠܬܐܢܐ to begin, O.S. Pa.).

ܡܠܬܐܢܐ O.S. education, discipline (O.S. ܡܠܬܐܢܐ to teach).

ᲕᲗᲗᲐᲗ O.S.* *commentary* (ᲕᲗᲗᲐᲗ to interpret, O.S.).

ᲕᲗᲗᲐᲗ *translation* (ᲕᲗᲗᲐᲗ to interpret, Arab.).

ᲕᲗᲗᲐᲗ O.S. *provision* (ᲕᲗᲗᲐᲗ to provide, O.S.).

ᲕᲗᲗᲐᲗ O.S. *mending* (ᲕᲗᲗᲐᲗ to mend, O.S. Pa.; also ᲕᲗᲗ N.S.).

Several nouns, chiefly foreign, are of this form but are not verbal nouns; as ᲕᲗᲗᲐᲗ O.S.* m. *stole*, ὠπάριον, *orarium*; ᲕᲗᲗᲐᲗ O.S.* m. *girdle*, ζωνάριον; ᲕᲗᲗᲐᲗ K. Al. Z. m. *male servant*, cf. ᲕᲗᲗᲐᲗ § 114 b; ᲕᲗᲗᲐᲗ m. *flower*, Turk.: ᲕᲗᲗᲐᲗ m. *magpie*; ᲕᲗᲗᲐᲗ f. *frock-coat*; ᲕᲗᲗᲐᲗ *advantage*; ᲕᲗᲗᲐᲗ *poor*; ᲕᲗᲗᲐᲗ m. *strap for a cap*; and others.

§ 77. NOUNS DENOTING THE AGENT are formed from verbs as follows:

(1) The first radical has Zqapa in the first conjugation, Pthakha in the second, and ᲕᲗᲗ is added; as ᲕᲗᲗᲐᲗ a *fighter*, from ᲕᲗᲗ to fight; ᲕᲗᲗᲐᲗ a *translator*, from ᲕᲗᲗᲐᲗ to translate (not ᲕᲗᲗᲐᲗ as St.). These nouns are masculine and take the first plural. But they may also be used adjectivally: thus ᲕᲗᲗᲐᲗ may mean *fighting* (as an epithet). A feminine in ᲕᲗᲗᲐᲗ with the sixth plural may also be formed, as ᲕᲗᲗᲐᲗ a *fighting woman*; but the fem. plural is uncommon. If used adjectivally the first plural will be used in the feminine, not the sixth; see under Adjectives, § 22. In Q. Sal. Gaw. the first syllable takes Zlama for Zqapa or Pthakha in second conjugation verbs.

These agents from the first conjugation are not used in O.S., Al. Ash.; those of the form ᲕᲗᲗᲐᲗ being substituted; see below (3).

We must distinguish from these nouns words of the form ᲕᲗᲗᲐᲗ, ᲕᲗᲗᲐᲗ, ᲕᲗᲗᲐᲗ (§ 76) which are not agents.

Note that **ܕܚܕܐܐ** *rain*, from **ܕܚܐ** *to rain*, is an inanimate agent. We must also distinguish between **ܕܚܕܐܐ** *examination*, and the agent **ܕܚܕܐܐ** *examiner*; between **ܕܚܕܐܐ** *palatable* (from **ܕܚܐܐ** *a taste*) and **ܕܚܕܐܐ** *a taster*; between **ܕܚܕܐܐ** *hearer* (pron. 'ܕ in U.) and **ܕܚܕܐܐ** *made of wax*. **ܕܚܕܐܐ** means both *brittle* and *one who breaks*. Some Alqosh agents are noticeable: **ܕܚܕܐܐ** *the East* (lit. *causing to ascend*); **ܕܚܕܐܐ** (ܕ) *the West* (lit. *causing to set*); **ܕܚܕܐܐ** *descent of a hill* (lit. *causing to descend*: = U. **ܕܚܕܐܐ**). Note also **ܕܚܕܐܐ** U. K. *a cullender* (lit. *a strainer*), and **ܕܚܕܐܐ** (no Mim) *tradition*, from **ܕܚܐ** *to deliver*.

Variations. (a) In verbs of the second conjugation, second and third divisions, Zlama under the second (third) radical is retained in U. Sal. &c., as **ܕܚܕܐܐ** U. *lover*, from **ܕܚܐ** *to love*; **ܕܚܕܐܐ** U. *speaker*, from **ܕܚܐܐ** *to speak*; but not in K. Al. except in quadrilaterals where there would be a difficulty of pronunciation, in which case an euphonic vowel is retained, as **ܕܚܕܐܐ** K. Al. *one who causes to be killed*, **ܕܚܕܐܐ** Al. *one who confesses*.

(b) In verbs **ܕܚ** or **ܕܐ** the ܐ is changed into ܐ, as **ܕܚܐܐ** from **ܕܚܐܐ** *to remain*; **ܕܚܐܐ** from **ܕܚܐܐ** *to reveal*.

(c) In **ܕܐ** verbs of the second conjugation, second and third divisions, the ܐ takes Khwaṣa in U.; thus **ܕܚܐܐܐܐ** from **ܕܚܐܐܐܐܐ** *to understand*. But in K. we have **ܕܚܐܐܐܐܐ**.

(d) Generally, in verbs **ܕܐܐ**, ܐ is added in K., not in U., as **ܕܚܐܐܐܐܐܐ** K., **ܕܚܐܐܐܐܐܐܐ** U. from **ܕܚܐܐܐܐܐܐܐ** *to hear*.

(e) In verbs medial **ܐܐ**, ܐ is sometimes added after **ܐܐ**, some-

times not. In the former case **ا** is silent. Thus from **حَاضٍ** to bear, carry, we have **حَاضِيٌّ** or **حَاضِيَّةٌ**.

(f) For variations in irregular verbs see §§ 46, 47. Those which have in U. Pthakha for the present participle retain it for the agent. In U. the agents of **حَاضٍ**, **مَدَّوٍ** are **حَاضِيٌّ**, **مَدَّاقِيٌّ**.

(2) *An habitual agent* is denoted in a limited number of words by giving the first radical Zqapa, the second Rwakha, and by adding **ا**. These nouns are masculine and take the first plural; they are derived from the first conjugation (P'al). Note that **قَاتِلِيٌّ** = one who at the moment is fighting; **قَاتِلِيٌّ** = one who is in the habit of fighting. A few verbs also form a feminine in **ا**, with the sixth plural. Verbs **ا** often change **ا** into **و**, verbs **ا** often add **و**. Some of these words denote inanimate agents, or have acquired a secondary meaning; those marked with an asterisk are ecclesiastical or literary only.

Words of the forms **قَاتِلِيٌّ**, **قَاتِلِيَّةٌ**.

أَكَلِيٌّ a glutton (**أَكَلَ** to eat, O.S.).

أَنْزَلِيٌّ ant, § 100 f. (No first conj. verb, but **أَنْزَلِيٌّ** to creep.)

أَشْرَقِيٌّ, f. **أَشْرَقِيَّةٌ**, Al. bright (**أَشْرَقَ** K. Al. to illumine, O.S., cf. **أَشْرَقِيَّةٌ** light).

أَشْرَقِيٌّ O.S. and **أَشْرَقِيَّةٌ** a wooden spoon (**أَشْرَقَ** K., O.S. to stir = **أَشْرَقِيَّةٌ** U.).

أَبْكِيٌّ (for **أَبْكِيَّةٌ**) a crying child (**أَبَكَ** to weep, O.S.).

أَلْعَلِيٌّ, rarely **أَلْعَلِيَّةٌ** [which in O.S. = a swallower] and **أَلْعَلِيَّةٌ** throat (**أَلْعَلَ** to swallow, O.S.). Hence **أَلْعَلِيٌّ** a glutton.

أَجْزِيٌّ, f. **أَجْزِيَّةٌ**, U. dry, also metaph. stubborn (**أَجَزَ** to dry, intr.).

أَخْلَقِيٌّ O.S. creator (**أَخْلَقَ** to create, O.S.).

ܕܕܗܘܬܐ *a sore on the neck*, = O.S. ܕܕܗܘܬܐ (ܕܗܘܬܐ *to flash as lightning*, as O.S., hence also metaph. *to have a sudden pain*).

ܕܕܗܘܬܐ K. *a beggar* (ܕܗܘܬܐ *to beg*, in O.S. *to collect*). In U. ܕܕܗܘܬܐ.

ܕܕܗܘܬܐ (hard Kap) *a gull*, also *a dimple* (ܕܗܘܬܐ *to laugh*, § 95 e); O.S. ܕܕܗܘܬܐ *a laughter*.

ܕܕܗܘܬܐ *a spy* (ܕܗܘܬܐ K. *to spy*, Arab. = ܕܕܗܘܬܐ K. U.).

ܕܕܗܘܬܐ *pumice stone* [O.S. *a locust*] (ܕܗܘܬܐ *to scrape*, O.S.).

ܕܕܗܘܬܐ *an axle* [O.S. *rolling-pin*] (ܕܗܘܬܐ K. *to roll dough*, also *to be silent*, in O.S. *to cut off*).

ܕܕܗܘܬܐ *a hand-mill* (ܕܗܘܬܐ *to grind in a hand-mill*, as O.S. Pa., cf. ܕܕܗܘܬܐ K. *to grind coarse*, ܕܕܗܘܬܐ *coarse split peas*). See ܕܕܗܘܬܐ in the next list.

ܕܕܗܘܬܐ *wooden shovel for taking ashes out of earth-ovens* [O.S. *one who sweeps away*], (ܕܗܘܬܐ *to shovel*, in O.S. *to sweep away*).

ܕܕܗܘܬܐ *the bank of a hill* (ܕܗܘܬܐ *to slide*).

ܕܕܗܘܬܐ *shaft of a cart* (ܕܗܘܬܐ *to draw*, O.S.).

ܕܕܗܘܬܐ, f. ܕܗܘܬܐ *dripping, leaky as a roof* (ܕܗܘܬܐ *to leak*, O.S.).

ܕܕܗܘܬܐ O.S. *a stone pestle* (ܕܗܘܬܐ, root ܕܗܘܬܐ, *to grind to powder*, O.S., cf. ܕܕܗܘܬܐ).

ܕܕܗܘܬܐ O.S. *disputer* (ܕܗܘܬܐ *to dispute*, O.S.).

ܕܕܗܘܬܐ O.S. (also ܕܗܘܬܐ in O.S.) *a bowl* (no verb).

ܕܕܗܘܬܐ K. or ܕܕܗܘܬܐ U. *a coward* (ܕܗܘܬܐ *to fear*, § 83 D. c). Hence ܕܕܗܘܬܐ *cowardly*.

ܐܘܡܝܢ *an oppressor* (ܐܘܡܝܢ U. K., Arab. = ܐܘܡܝܢ Al., O.S. *to oppress*. Cf. O.S. ܐܘܡܝܢ *to distort*).

ܐܘܡܝܢ O.S. *a vagabond* (ܐܘܡܝܢ *to wander about*, O.S.).

ܐܘܡܝܢ K., O.S. or ܐܘܡܝܢ U. *a sharp-sighted person* (ܐܘܡܝܢ *to see*, O.S.).

ܐܘܡܝܢ O.S. *a pounder* (ܐܘܡܝܢ *to pound*, O.S.).

ܐܘܡܝܢ *a currycomb* (ܐܘܡܝܢ *to curry*, § 95 e, O.S. ܐܘܡܝܢ), [both hard Kap in N.S.].

ܐܘܡܝܢ O.S. *a thinker* (ܐܘܡܝܢ *to think*, O.S.).

ܐܘܡܝܢ *a pestle* [in O.S. *a goldsmith*] and ܐܘܡܝܢ *a mortar* (ܐܘܡܝܢ *to pound* = ܐܘܡܝܢ Chald.; in O.S. *to fuse metal*).

ܐܘܡܝܢ, f. ܐܘܡܝܢ, O.S.* *passive in grammar* (O.S. ܐܘܡܝܢ *to suffer*).

ܐܘܡܝܢ *a suitor*, also *a beggar* (ܐܘܡܝܢ *to ask*, Arab.). Hence perhaps ܐܘܡܝܢ (for 'ܐܘܡܝܢ) *spousals*.

ܐܘܡܝܢ K., O.S., or ܐܘܡܝܢ U. (pron. ܐ = ܐ), and ܐܘܡܝܢ *an acquaintance* (ܐܘܡܝܢ *to know*, O.S.). Cf. ܐܘܡܝܢ in the next list.

ܐܘܡܝܢ O.S. *a learner* (ܐܘܡܝܢ *to learn*, O.S.). Cf. ܐܘܡܝܢ in the next list.

ܐܘܡܝܢ, f. ܐܘܡܝܢ, O.S. *heavy* (ܐܘܡܝܢ K., O.S. *to make heavy*).

ܐܘܡܝܢ *a sulky man* (ܐܘܡܝܢ *to be angry*, § 113 d).

ܐܘܡܝܢ *a seizer* (ܐܘܡܝܢ *to seize*, Arab.).

ܐܘܡܝܢ *a broom* (ܐܘܡܝܢ *to sweep*, O.S.).

ܐܘܡܝܢ *a pruning knife, a chisel* (ܐܘܡܝܢ *to prune*, O.S.).

ܐܘܡܝܢ O.S., and ܐܘܡܝܢ *apostate, infidel* (ܐܘܡܝܢ *to deny*, O.S.).

ܕܕܗܘܬܐ *choleric* (**ܕܕܗܘܬܐ** *to be angry*, Arab.).

ܕܕܗܘܬܐ O.S.* *preacher* (very rare), cf. **ܕܕܗܘܬܐ** § 45 *g*. But **ܕܕܗܘܬܐ** *a litany* or *a sermon*, is commonly used.

ܕܕܗܘܬܐ *sad* (**ܕܕܗܘܬܐ** K. Al. *to be sad*, O.S.).

ܕܕܗܘܬܐ, f. **ܕܕܗܘܬܐ**-, O.S. *fitting* (**ܕܕܗܘܬܐ** *to suit*, O.S.).

ܕܕܗܘܬܐ or **ܕܕܗܘܬܐ** *jaw* (**ܕܕܗܘܬܐ** *to chew*, O.S.).

ܕܕܗܘܬܐ O.S. *a mortal* (**ܕܕܗܘܬܐ** *to die*, O.S.).

ܕܕܗܘܬܐ (for **ܕܕܗܘܬܐ**), f. **ܕܕܗܘܬܐ**?, *sickly* (**ܕܕܗܘܬܐ** *to be ill*, O.S.).

ܕܕܗܘܬܐ, f. **ܕܕܗܘܬܐ**- *barking* (**ܕܕܗܘܬܐ** *to bark*, O.S.).

ܕܕܗܘܬܐ, f. **ܕܕܗܘܬܐ**- *shying* (**ܕܕܗܘܬܐ** *to shy*, in O.S. *to leap*).

ܕܕܗܘܬܐ Ti. *a biter* (**ܕܕܗܘܬܐ** Ti. *to bite*).

ܕܕܗܘܬܐ (or **ܕܕܗܘܬܐ**) *a drop* (**ܕܕܗܘܬܐ** *to drip*, O.S.).

ܕܕܗܘܬܐ, f. **ܕܕܗܘܬܐ**-, soft Kap, *shy, modest* (**ܕܕܗܘܬܐ** *to be shy*, O.S.) = O.S.
ܕܕܗܘܬܐ, Pthakha form, hard Kap.

ܕܕܗܘܬܐ, f. **ܕܕܗܘܬܐ**- *biting, stinging*, for **ܕܕܗܘܬܐ** (**ܕܕܗܘܬܐ** *to bite, sting*, Chald. **ܕܕܗܘܬܐ** *to perforate*).

ܕܕܗܘܬܐ *a cotton beater* [a forked stick] (**ܕܕܗܘܬܐ** *to beat, shake*, O.S.).

ܕܕܗܘܬܐ O.S. *a semantron*, a wooden board and mallet beaten together to call people to church (**ܕܕܗܘܬܐ** Tkh. Al., O.S. [Shin silent U], *to hit, strike*).

ܕܕܗܘܬܐ K. [**ܕܕܗܘܬܐ** is usually added], *a sty in the eye* (**ܕܕܗܘܬܐ** K. *to shut, fill up*, § 95).

ܕܕܗܘܬܐ *a sacristan, churchwarden* [in O.S. *an overseer*, esp. a chorepiscopus, because his duty was to visit], (**ܕܕܗܘܬܐ** K., O.S. *to visit*). Colloquial in U.

دَجَّوْ, f. دَجَّ-, O.S.* *active*, in grammar (دَجَّ to do, O.S.).

دَجَّوْ, f. دَجَّ-, O.S. *transitory* (دَجَّ to pass, O.S.).

دَجَّوْ Al. *a torturer* (دَجَّ Al. *to torture*, § 95 e).

دَجَّوْ, f. دَجَّ-, Al. *straight* (دَجَّ Al. *to be straight*, Arab.).

دَجَّوْ *a street* [in O.S. *one who enters*], and دَجَّوْ *a lane*,
a passage in a house or outside (O.S. دَجَّ to enter).

دَجَّوْ O.S. *an inhabitant* (دَجَّ to inhabit, O.S.).

دَجَّوْ, f. دَجَّ-, K. *swift* (دَجَّ K. Al. *to run*, in U., O.S. *to run away*).

دَجَّوْ *a flat cake of dried manure fuel* (دَجَّ to be flat, Arab.).

دَجَّوْ, f. دَجَّ-, K. *cool*, § 21 (10) (دَجَّ to be cool, O.S.).

دَجَّوْ *a fighter* (دَجَّ to fight, § 97).

دَجَّوْ K. or دَجَّوْ U. *a step* (دَجَّ to step, O.S.; whence also the derived verb دَجَّوْ, pron. دَجَّ).

دَجَّوْ O.S.* *a paragraph* (دَجَّ K. *to cut, abbreviate*, O.S.).

دَجَّوْ O.S.* *the imperative mood* (دَجَّ to command, O.S.; usually دَجَّوْ U.).

دَجَّوْ *a skin eruption* (دَجَّ to chafe, O.S.).

دَجَّوْ, f. دَجَّ- *sharp* (دَجَّ to cut, O.S.).

دَجَّوْ O.S. *a Saviour*, also (in N.S.) *the tail of a final letter* (دَجَّ to finish intr., in O.S. *to save*, as N.S. دَجَّوْ).

دَجَّوْ *book marker* [in O.S. *separator*], and دَجَّوْ *tablet*,
table of the law (دَجَّ to separate, O.S.).

ܦܩܘܬܐ *hand's breadth* (O.S. [?] ܦܩܬܐ *to measure with the hand*).

ܦܩܘܬܐ, f. ܦܩܬܐ?, *tepid* (ܦܩܬܐ, pron. ܦ in U., *to be tepid*).

ܦܩܘܬܐ O.S. *a murderer* (ܦܩܬܐ *to kill*, O.S.).

ܦܩܘܬܐ, f. ܦܩܬܐ, O.S. *light* (not heavy), in K. *quick* (O.S. ܦܩܬܐ *to be light*, whence N.S. ܡܦܩܬܐ § 83 A. 2).

ܦܩܘܬܐ *a biter* (ܦܩܬܐ *to bite*, p. 115). [Distinguish ܦܩܘܬܐ or ܦܩܘܬܐ *cartilage, tendon*.]

ܦܩܘܬܐ O.S.* *a reader*, and ܦܩܘܬܐ *a cock* (ܦܩܬܐ *to crow, call read*, O.S.).

ܦܩܘܬܐ *a wooden rake* (ܦܩܬܐ *to sweep*, p. 116).

ܦܩܘܬܐ K. or ܦܩܘܬܐ U. *a valley*, in Ti. *a torrent* (= O.S. ܦܩܘܬܐ *a torrent*) and ܦܩܘܬܐ K. or ܦܩܘܬܐ U. *id.*, root-meaning *to go (?) to explore*, as Heb. Pi.

ܦܩܘܬܐ, f. ܦܩܬܐ *quick* (ܦܩܬܐ *to run*, O.S. ܦܩܬܐ).

ܦܩܘܬܐ O.S. and ܦܩܘܬܐ *a paramour* (ܦܩܬܐ K. *to love*, O.S.).

ܦܩܘܬܐ O.S.* *a period of seven weeks* (no verb).

ܦܩܘܬܐ, f. ܦܩܬܐ *fragile* (ܦܩܬܐ *to break*, O.S.), cf. p. 224.

ܦܩܘܬܐ *a pair of tongs, or a large bone* (ܦܩܬܐ *to take*, O.S.).

ܦܩܘܬܐ *a button* (ܦܩܬܐ *to button*).

We may add ܦܩܘܬܐ U. (ܦܩܬܐ K.) *victory*, for ܦܩܘܬܐ, from ܦܩܬܐ (ܦܩܬܐ K.) *to conquer*, though ܦܩܘܬܐ is not found. Cf. ܦܩܘܬܐ above.

Several other words (mostly foreign) of this form are found, which are not derived from verbs; as ܦܩܘܬܐ O.S.* (West Syr. ܦܩܘܬܐ) *contest*, of the martyrs, = ἀγών, ἀγωνία; ܦܩܘܬܐ O.S. *the prodigal son*,

= ἄσωτος; **גִּלְגֹּתָא** O.S. *Golgotha*; **כֶּבֶדָא** and **כֶּבֶדָא** *milking vessel*; **כֶּבֶדָא** *dysentery*, **דִּלְוָא** *doorway*, **דִּלְוָא** U. *maternal uncle* (= **דִּלְוָא** K., O.S.); **חֹדָא** *tuft of hair on the top of the head* (for **דִּלְוָא**, root **חלל** *to crown*?); **פֶּסָא** *a slap*; **פֶּסָא** *a loose shoe*, and **פֶּסָא** *a sandal*; **פֶּסָא** O.S. *the law* (of Moses) = νόμος; **פֶּסָא** U. *paternal uncle* (= **פֶּסָא** K.); **פֶּסָא** *a small cake*; **פֶּסָא** *a beetle*; **פֶּסָא** O.S., Tkh. *table* or *tablecloth*; **פֶּסָא** O.S. *rule, canon* = κανών, **פֶּסָא** or **פֶּסָא** *sinew, tendon* (see above), and some others. Compare also the following list.

Pthakha forms פֶּסָא, פֶּסָא.

The following words are added here to distinguish them from those in the above list; they are not agents, and many of them belong to the O.S. Pa'el formation of which **פֶּסָא** *a son*, lit. *one begotten*, is an example, (distinguish O.S. **פֶּסָא** *a father*, lit. *one who begets*). In U. most of these are usually pronounced with Zqapa on the first; but the Pthakha usually remains in K. Al. In Q. Sal. J. Gaw. they often have Zlama, with the second sound. In some cases there is room for hesitation in placing them in this class.

פֶּסָא O.S.* *furnace*, root **פא**, cf. N.S. **פֶּסָא** K. *to be smoked*.

פֶּסָא O.S. *oak*.

פֶּסָא, f. **פֶּסָא** *less, inferior*, O.S. **פֶּסָא**.

פֶּסָא K. Sh. *sunny side of a hill* (= **פֶּסָא** or **פֶּסָא** U.).

פֶּסָא, f. **פֶּסָא** *large*, perh. from **פֶּסָא** *to grind coarse* [hence is formed **פֶּסָא** *to grow* = **פֶּסָא** U.], see **פֶּסָא** above.

פֶּסָא, f. **פֶּסָא** *cold* (of persons), cf. **פֶּסָא** *to be cold*, p. 120.

פֶּסָא O.S. *apple*.

ܐܠܫܐܝܬܐ, f. ܐܠܫܐܝܬܐ, Al. *sweet* = ܐܠܫܐܝܬܐ U. K.

ܐܠܫܐܝܬܐ, f. ܐܠܫܐܝܬܐ, O.S. *sour*; also in Al. ܐܠܫܐܝܬܐܐܝܬܐ *a sour dish* dressed with vinegar, etc.

ܐܠܫܐܝܬܐ K. and ܐܠܫܐܝܬܐ U. (Pthakha sound), f. ܐܠܫܐܝܬܐ?, *clever* = ܐܠܫܐܝܬܐ O.S. Cf. ܐܠܫܐܝܬܐ above.

ܐܠܫܐܝܬܐ K., O.S. *a boy, a child*.

ܐܠܫܐܝܬܐ, f. ܐܠܫܐܝܬܐ, O.S. *clever*; usually ܐܠܫܐܝܬܐ in O.S.

ܐܠܫܐܝܬܐ *an orphan* = ܐܠܫܐܝܬܐ O.S.

ܐܠܫܐܝܬܐ O.S.* *cummin*.

ܐܠܫܐܝܬܐ as O.S. or ܐܠܫܐܝܬܐ K. or ܐܠܫܐܝܬܐ U. *fountain*. The first form is for 'ܐܠܫܐܝܬܐ', but in U. is pron. (as most of the others in this list) with Zqapa.

ܐܠܫܐܝܬܐ, f. ܐܠܫܐܝܬܐ *salt, adj.* In O.S. subst., and so N.S. in fem.

ܐܠܫܐܝܬܐ, f. ܐܠܫܐܝܬܐ *deep* = O.S. ܐܠܫܐܝܬܐ.

ܐܠܫܐܝܬܐ, f. ܐܠܫܐܝܬܐ *dense* (as trees). In O.S. ܐܠܫܐܝܬܐ = (1) *inhabited*, (2) *green grass*.

ܐܠܫܐܝܬܐ (O.S. 'ܐܠܫܐܝܬܐ') *mushroom*.

ܐܠܫܐܝܬܐ O.S. *fig* (rare).

ܐܠܫܐܝܬܐ, f. ܐܠܫܐܝܬܐ *easy* = O.S. ܐܠܫܐܝܬܐ.

ܐܠܫܐܝܬܐ O.S. *oven* (in the ground), § 92.

[Akin to these are several with Zlama or Khwaṣa, cf. § 85 (5); as ܐܠܫܐܝܬܐ m. *a scratch*, from ܐܠܫܐܝܬܐ (or ܐܠܫܐܝܬܐ) *to scratch*; ܐܠܫܐܝܬܐ m. O.S. and ܐܠܫܐܝܬܐ f. O.S. *horsefly*; ܐܠܫܐܝܬܐ m. *swelling*, from ܐܠܫܐܝܬܐ U. *to swell*; ܐܠܫܐܝܬܐ m. *a stitch* = O.S. ܐܠܫܐܝܬܐ; ܐܠܫܐܝܬܐ U. m. or ܐܠܫܐܝܬܐ K. m. *a bond, fetter* = ܐܠܫܐܝܬܐ Al. = ܐܠܫܐܝܬܐ O.S.; ܐܠܫܐܝܬܐ m. *measure* = O.S. ܐܠܫܐܝܬܐ; ܐܠܫܐܝܬܐ m. *a prick*, from ܐܠܫܐܝܬܐ *to prick*; and some others.]

We may notice here a very common rule with regard to Rwaṣa and Rwakha when they fall in the middle of a word, which has been usually followed in printed books. If the first radical has Zqapa, the second has Rwakha; if the first has Pthakha, the second has Rwaṣa. But this rule is quite arbitrary and does not appear to be desirable; it does not apply to abstracts in 𐤆𐤊𐤐- or to diminutives in 𐤆𐤊𐤐-, 𐤆𐤊𐤐-, which have Rwaṣa and Rwakha respectively.

(3) *An habitual agent* is also denoted by giving the first radical Pthakha, and the second and third Zqapa, adding Alap. These are masculines and take the first plural; they are almost all derived from first conjugation verbs. In Al. Ash. where agents of the first form (p. 223) are not used, all first conjugation verbs thus form agents; elsewhere only a few do so, as in the list given below. In U. Pthakha has the sound of Zqapa in these words; in Sal. Q. Gaw. J. of second Zlama.

Words of the form 𐤆𐤊𐤐.

𐤆𐤊𐤐 O.S.* [West Syr. 𐤆𐤊𐤐] *conjunction* (𐤆𐤊𐤐 to bind, O.S.).

𐤆𐤊𐤐 a cook U. K., a builder Al., O.S. (𐤆𐤊𐤐 to build, as O.S.; also to cook).

𐤆𐤊𐤐 bee (𐤆𐤊𐤐 K. to stick, § 95 d).

𐤆𐤊𐤐 O.S. a liar (𐤆𐤊𐤐 to lie, O.S. Pa.; no first conj. verb).

𐤆𐤊𐤐 O.S. (déyâna) a judge (𐤆𐤊𐤐 to judge, O.S.).

𐤆𐤊𐤐 (zéyâra) proud (𐤆𐤊𐤐 U. to swell, to be proud).

𐤆𐤊𐤐 O.S. a singer (𐤆𐤊𐤐 to sing, O.S.).

𐤆𐤊𐤐 O.S. fornicator (𐤆𐤊𐤐 to commit fornication, O.S.).

𐤆𐤊𐤐 O.S. weaver, knitter (𐤆𐤊𐤐 to weave, knit, O.S.).

𐤆𐤊𐤐 O.S. a seer (𐤆𐤊𐤐 to see, O.S.).

𐤆𐤊𐤐 O.S. a sinner (𐤆𐤊𐤐 to sin, O.S.).

ܒܢܝܬܐ O.S. (*khéyâta*) a tailor (ܒܢܝܬܐ to sew, O.S.).

ܒܢܝܬܐ digger (ܒܢܝܬܐ to dig, O.S.).

ܒܢܝܬܐ a reaper (ܒܢܝܬܐ to reap, O.S.).

ܒܢܝܬܐ a turner, joiner (ܒܢܝܬܐ to turn, scoop out, O.S.). Also ܒܢܝܬܐ.

ܒܢܝܬܐ O.S. a wizard (ܒܢܝܬܐ to bewitch, as O.S. Ethpa. No first conj. verb).

ܒܢܝܬܐ O.S. a miller (ܒܢܝܬܐ to grind, O.S.).

ܒܢܝܬܐ a sweeper (ܒܢܝܬܐ to sweep, collect, O.S.).

ܒܢܝܬܐ O.S. a pruner (ܒܢܝܬܐ to prune, O.S.).

ܒܢܝܬܐ an enshrouder (ܒܢܝܬܐ to shroud, O.S. P'al and Aph.).

ܒܢܝܬܐ O.S. a scribe (ܒܢܝܬܐ to write, O.S.).

ܒܢܝܬܐ testy; knotty, as trees (ܒܢܝܬܐ U. = ܒܢܝܬܐ K. to tie in a knot, O.S. ܒܢܝܬܐ).

ܒܢܝܬܐ O.S. a swimmer (ܒܢܝܬܐ to swim, O.S.).

ܒܢܝܬܐ O.S. (Zqapa before Wau) a transgressor (O.S. ܒܢܝܬܐ to transgress).

ܒܢܝܬܐ O.S. a worker, labourer (ܒܢܝܬܐ to work, serve, O.S.).

ܒܢܝܬܐ a fighter (ܒܢܝܬܐ to fight, § 97).

ܒܢܝܬܐ [in O.S. a prodigal] bird = ܒܢܝܬܐ O.S., N.S. (ܒܢܝܬܐ to fly, O.S.).

ܒܢܝܬܐ O.S. huntsman, fisherman (ܒܢܝܬܐ to hunt, fish, O.S.). Cf. ܒܢܝܬܐ Bethsaida.

ܒܢܝܬܐ tether (ܒܢܝܬܐ K. Al. to tie to a post, and as O.S. to crucify).

ᐱᐱᐱ one who prays (ᐱᐱᐱ to pray, O.S. No first conj. verb).

ᐱᐱᐱ a plucker of grapes (ᐱᐱᐱ to pluck, O.S.).

ᐱᐱᐱ a sweeper; also obstinate, quarrelsome (ᐱᐱᐱ to be angry, to sweep; and in K. to squeeze, as Arab., pp. 116, 230).

ᐱᐱᐱ O.S. (Zqapa before Wau) a drunkard (ᐱᐱᐱ to be drunk, O.S.).

ᐱᐱᐱ = O.S. ᐱᐱᐱ a runner (ᐱᐱᐱ to run, O.S. ᐱᐱᐱ).

ᐱᐱᐱ rider (ᐱᐱᐱ to ride, O.S., § 46).

ᐱᐱᐱ a dancer (ᐱᐱᐱ to dance, O.S.).

ᐱᐱᐱ a cotton cleaner (ᐱᐱᐱ Tkh. = ᐱᐱᐱ Ti. to clean cotton).

ᐱᐱᐱ O.S. a deacon (ᐱᐱᐱ to serve as a deacon, O.S. Pa.; no first conj. verb).

All the above form feminines in ᐱᐱ with the sixth plural.

Several are of similar form, but are not agents; as ᐱᐱᐱ O.S. trough; ᐱᐱᐱ O.S. God; ᐱᐱᐱ goddess (p. 37); ᐱᐱᐱ O.S. inner (Zqapa before Wau); ᐱᐱᐱ O.S. (géyâsa) [the penitent] thief; ᐱᐱᐱ O.S. member, limb; ᐱᐱᐱ paper, Arab.; ᐱᐱᐱ K. Al. alms, pron. ᐱ = ᐱ (= ᐱᐱᐱ U.); ᐱᐱᐱ only begotten; ᐱᐱᐱ f. green fruit; ᐱᐱᐱ thin, lean; ᐱᐱᐱ Al. supper, Arab.; ᐱᐱᐱ Al. neck (= ᐱᐱᐱ U. K.), cf. O.S. ᐱᐱᐱ joints of the body; ᐱᐱᐱ earthen pot; ᐱᐱᐱ backbone; ᐱᐱᐱ O.S. Caiaphas; ᐱᐱᐱ f. a net, Al. K. (= ᐱᐱᐱ U.), also in K. a window (= ᐱᐱᐱ U.) Arab.; ᐱᐱᐱ a bowl; ᐱᐱᐱ f. a piece of board in a spinning-wheel; ᐱᐱᐱ Ti. Sh. a joke (conn. with ᐱᐱ, § 46?).

Somewhat similar are ᐱᐱᐱ U. Q. Sh. a beggar = ᐱᐱᐱ K.; ᐱᐱᐱ or ᐱᐱᐱ potsherd, § 88; ᐱᐱᐱ thief. So ᐱᐱᐱ plough = O.S. ᐱᐱᐱ, § 85.

§ 78. (1) ABSTRACT NOUNS are formed, generally from substantives and adjectives, by changing the termination to **ܐܝܢܐ**, or in Sal. Q. etc. to **ܐܝܢܐ**, (**ܐܝܢܐ** Az. ?); if there is no termination, these endings are added on. Thus **ܐܝܢܐܬܪܬܐ** *truth*, from **ܐܬܪܬܐ** *true*; **ܐܝܢܐܬܬܐܠܡܢܐ** *the calling of a sailor*, from **ܬܐܠܡܢܐ** *sailor*, § 82 (1), cf. **ܬܐܠܡܢܐ** *a ship* (Turk.). These abstracts are feminine and take the sixth and ninth plurals, § 18.

Words ending in **ܐܝܢܐ**, § 67, p. 168, drop the point under the second Yudh in forming abstracts, and the Yudh becomes consonantal; as **ܐܝܢܐܬܐܠܡܢܐ** *good*, **ܐܝܢܐܬܐܠܡܢܐ** *goodness*.

A few of these abstracts are formed from particles; as **ܐܝܢܐܬܐܠܡܢܐ** *quality*, from **ܐܬܐܠܡܢܐ** *how?* (not very common), cf. **ܐܬܐܠܡܢܐ** *how?* § 67; **ܐܝܢܐܬܐܠܡܢܐ** *opposition*, from **ܐܬܐܠܡܢܐ** *against* (see also p. 237); and the irregular **ܐܝܢܐܬܐܠܡܢܐ** U. *proximity*, from **ܐܬܐܠܡܢܐ** *near*, § 21 (7). For other instances see below. These abstracts are often formed from compounds, as **ܐܝܢܐܬܐܠܡܢܐ** *carelessness*, from **ܐܬܐܠܡܢܐ** *careless* (**ܐܬܐܠܡܢܐ** *care*).

Some nouns of this form are not abstracts in sense, as **ܐܝܢܐܬܐܠܡܢܐ** *loom* (O.S. *a shop, inn*); **ܐܝܢܐܬܐܠܡܢܐ** *furniture*, from **ܐܬܐܠܡܢܐ** *a house*, O.S.; **ܐܝܢܐܬܐܠܡܢܐ** *banquet*, from **ܐܬܐܠܡܢܐ** *guest*, O.S., also **ܐܬܐܠܡܢܐ** U.; **ܐܝܢܐܬܐܠܡܢܐ** Ti. Al. *dinner, noon* (lit. *breakfast*), § 28 (13); **ܐܝܢܐܬܐܠܡܢܐ** *book of the deacon's part in the Liturgy* (also *diaconate*), from **ܐܬܐܠܡܢܐ** *deacon*, O.S.

Note that **ܐܝܢܐܬܐܠܡܢܐ** *prayer* (**ܐܬܐܠܡܢܐ** *to pray*), and **ܐܝܢܐܬܐܠܡܢܐ** *plague* (**ܐܬܐܠܡܢܐ** *to strike*), are not of this form, and have *Rwakha*, § 18 (9).

In some cases the abstract has the same meaning as the original; as **ܐܝܢܐܬܐܠܡܢܐ** = **ܐܬܐܠܡܢܐ** *doubt* (hard Kap); **ܐܝܢܐܬܐܠܡܢܐ** = **ܐܬܐܠܡܢܐ** *error*; **ܐܝܢܐܬܐܠܡܢܐ** = **ܐܬܐܠܡܢܐ** *increase, interest*.

We also have, like the above, the irregular **ܐܝܬܐ ܕܥܝܢܐ** (also **ܐܝܬܐ ܕܥܝܢܐ**) *being, essence*, from **ܐܝܬܐ** *there is*, O.S.; and **ܐܝܬܐ ܕܥܝܢܐ** *companionship* (also regular in K. as O.S.), from **ܐܝܬܐ** *companion*, O.S. And almost all adjectives in **ܐܝܬܐ** form abstracts in **ܐܝܬܐ** which in their case is the regular termination. In U. this termination is often in quick speech shortened to *ei'ta*.

Several abstracts have no original, as **ܐܝܬܐ ܕܥܝܢܐ** O.S. *fornication*; **ܐܝܬܐ ܕܥܝܢܐ** Tkh. Al. *a writing*, = **ܐܝܬܐ** U. K.; **ܐܝܬܐ ܕܥܝܢܐ** K. Sh. *joke*, cf. **ܐܝܬܐ** § 46; **ܐܝܬܐ ܕܥܝܢܐ** U. *joke*, cf. **ܐܝܬܐ ܕܥܝܢܐ** *joker*; **ܐܝܬܐ ܕܥܝܢܐ** Tkh. *joke*, cf. **ܐܝܬܐ ܕܥܝܢܐ** U. or **ܐܝܬܐ ܕܥܝܢܐ** U. *id.*, Turk.; **ܐܝܬܐ ܕܥܝܢܐ** J. *joke*; **ܐܝܬܐ ܕܥܝܢܐ** O.S. *education*, § 21 (5); **ܐܝܬܐ ܕܥܝܢܐ** *earnestness*, cf. **ܐܝܬܐ ܕܥܝܢܐ** *to be diligent*; **ܐܝܬܐ ܕܥܝܢܐ** O.S. *faith*; **ܐܝܬܐ ܕܥܝܢܐ** O.S. *a Rogation*; § 18 (9); **ܐܝܬܐ ܕܥܝܢܐ** O.S. *joy*; **ܐܝܬܐ ܕܥܝܢܐ** O.S. *letter of the alphabet*, cf. O.S. **ܐܝܬܐ** *a sign*; **ܐܝܬܐ ܕܥܝܢܐ** *care*; **ܐܝܬܐ ܕܥܝܢܐ** *mocking*.

(2) The abstract of a noun denoting an agent (§ 77. 1) will generally be the noun of action (§ 76). Thus **ܐܝܬܐ ܕܥܝܢܐ** *speaker*, **ܐܝܬܐ ܕܥܝܢܐ** *speech*; but both forms are sometimes used, as **ܐܝܬܐ ܕܥܝܢܐ** and **ܐܝܬܐ ܕܥܝܢܐ** *envy*, from **ܐܝܬܐ** *to envy*. **ܐܝܬܐ ܕܥܝܢܐ** (O.S. **ܐܝܬܐ**) *pride*, is used in preference to **ܐܝܬܐ ܕܥܝܢܐ**. **ܐܝܬܐ ܕܥܝܢܐ** is used for *tradition*, **ܐܝܬܐ ܕܥܝܢܐ** for *the act of handing down*.

(3) A very few abstracts are formed by giving Rwaṣa to the second radical of a verb and adding **ܐܝܬܐ**, as **ܐܝܬܐ ܕܥܝܢܐ** *heat*, from **ܐܝܬܐ** *to be warm*, O.S.; **ܐܝܬܐ ܕܥܝܢܐ** O.S. *disturbance*, from **ܐܝܬܐ** *to disturb*, O.S.; **ܐܝܬܐ ܕܥܝܢܐ** O.S. *apostasy*, from **ܐܝܬܐ** *to deny*, O.S.; **ܐܝܬܐ ܕܥܝܢܐ** O.S. *an assembly*, from **ܐܝܬܐ** *to sweep, collect*, O.S.; cf. **ܐܝܬܐ** K. *light*, from **ܐܝܬܐ** K. *to dawn*, Arab.

We may notice that abstracts are more used by the Syrians than by Europeans. Thus they will often say **ܐܢܫܝܢܐܢܐ** *human nature*, where we should use the concrete *men*. For the plural of nouns they say **ܐܢܫܝܢܐܢܐ**, and so on.

§ 79. (1) DIMINUTIVES are formed by substituting **ܐܢܐ** m. (with first pl.) or **ܐܢܐ** f. (sixth pl.) for the termination of the original; or by adding on these if there is no termination. Thus **ܐܢܐܢܐ** a little boy, from **ܐܢܐ** a boy; **ܐܢܐܢܐ** a little wife, from **ܐܢܐ** a wife, woman [root O.S. **ܐܢܐ** to spin, weave, cf. O.S. **ܐܢܐܢܐ** a hired spinster]; **ܐܢܐܢܐ** a little sister, from **ܐܢܐ** a sister. According to Bar Zu'bi all these nouns have *Rwakha*.

These nouns are also used to denote endearment. Thus a family name for father is **ܐܢܐܢܐ**. (The original is not used.) So **ܐܢܐܢܐ** a son (from O.S. **ܐܢܐ** id.), **ܐܢܐܢܐ** a brother (from O.S. **ܐܢܐ** id.), **ܐܢܐܢܐ** U. a grandfather (from **ܐܢܐ** an old man, as O.S.; in K. a grandfather), **ܐܢܐܢܐ** a grandmother, U. (from **ܐܢܐ** a mother or grandmother, = **ܐܢܐ** K.) have now no diminutive force. So **ܐܢܐܢܐ** paternal uncle, from **ܐܢܐ** K. id., **ܐܢܐܢܐ** maternal uncle, from O.S. K. **ܐܢܐ** id. p. 38.

Diminutives rarely denote contempt; as **ܐܢܐܢܐ** priestling, **ܐܢܐܢܐ** *mannikin*.

This termination is in some words shortened to **ܐܢܐ** for vocatives and titles prefixed to names. Thus **ܐܢܐ** or **ܐܢܐܢܐ** father; **ܐܢܐܢܐ** lit. uncle, a term of respect used in addressing bishops and old men, especially in U., and also when speaking of bishops. It is also prefixed to the names of old men, as **ܐܢܐܢܐ ܐܢܐܢܐ** lit. Uncle James.

The corresponding feminine is **ܡܠܬܐ** (lit. *maternal aunt*, from O.S. and N.S. **ܡܠܬܐ**), which may be used vocatively as a term of respect, or prefixed to a name as **ܡܠܬܐ ܡܪܝܡ** lit. *Aunt Mary*. When prefixed to names these may be used either vocatively or in speaking of the persons designated. Other instances of these nouns used vocatively are **ܕܡܐ** K. *mother*, dim. of **ܕܡܐ** U. or **ܕܡܐ** K. *mother*; **ܡܠܬܐ** grandfather; **ܡܠܬܐ** K. *father* (in U. only as a proper name); **ܡܠܬܐ** grandmother; **ܡܠܬܐ** or **ܡܠܬܐ** paternal aunt; **ܡܠܬܐ** maternal aunt.

Of the same form are **ܡܠܬܐ** bride, from **ܡܠܬܐ** id.; also **ܡܠܬܐ** U. bladder, **ܡܠܬܐ** leech, and **ܡܠܬܐ** U. platform, § 19. So **ܡܠܬܐ** f. cat, from **ܡܠܬܐ** m. tom cat (but **ܡܠܬܐ** kitten), **ܡܠܬܐ** U. sunny side of a hill = **ܡܠܬܐ** (from **ܡܠܬܐ** to warm) p. 231.

We may notice the curious diminutives. **ܡܠܬܐ** U. K. Sp. a very little, and **ܡܠܬܐ** Sal., from **ܡܠܬܐ** a little, which is itself a diminutive, see § 82 (13), [in this word there is usually a very strong accent on the penultimate], **ܡܠܬܐ** K. a very little, from **ܡܠܬܐ** any one, (cf. **ܡܠܬܐ**, very little, from **ܡܠܬܐ** little, **ܡܠܬܐ** U. very small, from **ܡܠܬܐ** small); **ܡܠܬܐ** very gently, from **ܡܠܬܐ** gently; **ܡܠܬܐ** which in Sal. = only just (a variant is **ܡܠܬܐ**) from **ܡܠܬܐ** only, in K. = so many, from **ܡܠܬܐ** § 67; **ܡܠܬܐ** Ti. a very little, from **ܡܠܬܐ** a little, see § 28 (9); **ܡܠܬܐ** Ti. (or **ܡܠܬܐ** MB. etc.) morning twilight, from **ܡܠܬܐ** § 67; **ܡܠܬܐ** Tkh. here, from **ܡܠܬܐ** K. Q. id.

(2) Diminutives are also formed by using a feminine form; as **ܡܠܬܐ** a tooth, **ܡܠܬܐ** a little tooth (of a cog-wheel). In Ṭiari these feminines are very common and often have no diminutive force. Thus Ṭiari men will say **ܡܠܬܐ** where other Syrians say **ܡܠܬܐ**.

a bridge, **ܕܠܦܬܐ** for **ܕܠܦܬܐ** a stone, **ܕܠܦܬܐ** (with **ܕ**) for **ܕܠܦܬܐ** a side (**ܕ**)¹.

§ 80. NEGATIVES are formed by prefixing **ܕ** both to Syriac words and also to most imported words. But Persian words often prefer **ܕ**, the Persian equivalent to **ܕ** (not): as **ܕܠܦܬܐ** impossible.

The **ܕ** is written as a separate word, but it really forms one word with that which follows it and which it negatives; thus, **ܕܠܦܬܐ** **ܕܠܦܬܐ** about your not coming.

ܕ can also be prefixed to adjectives and adverbs. This gives a more emphatic negative than if **ܕ** or **ܕ** were put with the verb. Thus **ܕܠܦܬܐ** **ܕܠܦܬܐ** it was not-good (bad) is stronger than **ܕܠܦܬܐ** **ܕܠܦܬܐ** it was not good.

ܕ is also used similarly with the infinitive, as **ܕܠܦܬܐ** **ܕܠܦܬܐ** to refrain from working, 1 Cor. ix. 6.

§ 81. (1) ADJECTIVES are freely formed from substantives by changing their termination to, or by adding on (a) **ܕܠܦܬܐ**; (b) **ܕܠܦܬܐ**; (c) **ܕܠܦܬܐ**; (d) **ܕܠܦܬܐ**. The last three especially denote dwellers in a particular place. These Syriac terminations are very frequently added to foreign words.

Examples. (a) **ܕܠܦܬܐ** watery, from **ܕܠܦܬܐ** water (O.S., Al. **ܕܠܦܬܐ**).

(b) **ܕܠܦܬܐ** a Tiari man, from **ܕܠܦܬܐ** Tiari (lit. the sheep-folds), one of the Ashiret districts of Kurdistan.

¹ Several in Al. which end in **ܕܠܦܬܐ** are not diminutives; as **ܕܠܦܬܐ** wonder, miracle (= **ܕܠܦܬܐ** U. K.), **ܕܠܦܬܐ** contention (= **ܕܠܦܬܐ** U. K.), **ܕܠܦܬܐ** remembrance (= **ܕܠܦܬܐ** U. K.).

The termination **ܐܝܬܐ** (see above) often denotes the same as the English adjectival termination *-ish*, as **ܠܚܕܐܝܬܐ** *blackish*, from **ܠܚܕܐ** *black*; **ܠܚܕܐܝܬܐ** *reddish*, from **ܠܚܕܐ** *red*; so **ܠܚܕܐܝܬܐ** *oblong*, from **ܠܚܕܐ** *long*. But **ܠܚܕܐܝܬܐ** = *grayish*, from **ܠܚܕܐ** *gray*.

ܐܝܬܐ O.S. *singular* (in grammar), from O.S. **ܐܝܬܐ** *one*, is irregular. The word for *plural* is **ܐܝܬܐܝܬܐ** O.S., from O.S. **ܐܝܬܐ** *many*.

From **ܠܚܕܐ** *death*, we have **ܠܚܕܐܝܬܐ** *deadly*, but this is also a masc. substantive = *a plague*. So **ܠܚܕܐܝܬܐ** *arm*, for **ܠܚܕܐܝܬܐ**; **ܠܚܕܐܝܬܐ** *a bully*, from **ܠܚܕܐܝܬܐ** *face*. Note also **ܠܚܕܐܝܬܐ** = *universal*, as O.S., from O.S. **ܠܚܕܐܝܬܐ** *the whole*.

(2) Adjectives are very much more common in Syriac than in Hebrew; but they are much less common than in European languages. The word **ܠܚܕܐܝܬܐ** *lord of*, § 16. ii. *f*, can be prefixed to almost any substantive to make an adjective. Adjectives thus formed are of either gender or number.

(3) Adjectives may be rarely formed by prefixing **ܐܝܬܐ** *of*, to the corresponding substantive, cf. **ܠܚܕܐܝܬܐ ܠܚܕܐܝܬܐ** *Spirit of holiness* = *Holy Ghost*. So **ܠܚܕܐܝܬܐ ܠܚܕܐܝܬܐ** *a rose of the plain* (i.e. the fields) = *a wild rose*.

(4) For the English terminations *-able*, *-ible*, the O.S. passive verbal noun in **ܐܝܬܐ** is sometimes used, but not colloquially. Thus **ܠܚܕܐܝܬܐ** *measurable*, from **ܠܚܕܐܝܬܐ**. But see § 34 for a common method of paraphrasing these expressions.

(5) Adjectives are also formed directly from verbal roots. For those of the forms **ܠܚܕܐܝܬܐ**, **ܠܚܕܐܝܬܐ** see § 77 (2). More common are those of the old participial form **ܠܚܕܐܝܬܐ**, which we must distinguish from

the newer participial form **فَبْكَ**. Some of these have become substantives. The Pthakha is usually sounded like Zqapa in U., not in K. Al. Z. In Q. Sal. etc. these usually have long Zlama on the first radical.

Words of the form فَبْكَ.

(a) *Adjectives.*

فَبْكَ O.S. *lean* (**فَبْكَ** to be lean, O.S. Ethp'el).

فَبْكَ *envious* (**فَبْكَ** to envy, Arab.).

فَبْكَ O.S. *idle, unemployed* (**فَبْكَ** to cease, O.S.).

فَبْكَ O.S. *pleasant* (**فَبْكَ** to be pleased, § 76. 5).

فَبْكَ K., O.S. *thinned out* (as trees) = **فَبْكَ** U., p. 247 (**فَبْكَ** to thin out, as O.S. Aph.).

فَبْكَ O.S., K. *minute, adj.* = **فَبْكَ** U. (**فَبْكَ** to make fine, O.S.), see below, b, and p. 247.

فَبْكَ O.S. *righteous* (O.S. **فَبْكَ** to be just).

فَبْكَ Sal. = O.S. **فَبْكَ** *clever* (Chald. **فَبْكَ** to cut).

فَبْكَ O.S., Al. *wise* = **فَبْكَ** U. = **فَبْكَ** Tkh. (**فَبْكَ** K. to be perfect, in O.S. to be wise).

فَبْكَ O.S., K. *warm* = **فَبْكَ** U., p. 247 (**فَبْكَ** to be warm, O.S.).

فَبْكَ O.S. *sharp* (**فَبْكَ** to be sharp, O.S.).

فَبْكَ O.S., K. *honourable* = **فَبْكَ** U. (**فَبْكَ** K. Al. to make heavy, O.S.).

فَبْكَ O.S. *gentle, humble*, p. 247 (**فَبْكَ** to be gentle, O.S. **فَبْكَ**).

فَبْكَ O.S., K. *bitter* = **فَبْكَ** U., p. 247 (**فَبْكَ** K., **فَبْكَ** U. to be bitter, O.S. **فَبْكَ**).

ḥḥḥḥ Al. *clean* = ḥḥḥḥ U. = ḥḥḥḥ Ti. (ḥḥḥḥ Al. *to cleanse*, Arab.; *to drip*, U. as O.S. Pa.).

ḥḥḥḥ Tkh. *thin* = ḥḥḥḥ Ti. = ḥḥḥḥ U. (ḥḥḥḥ *to be thin*).

ḥḥḥḥ Al. *intelligent* (ḥḥḥḥ Al. *to understand*, § 39).

ḥḥḥḥ O.S.* *departed* (O.S. ḥḥḥḥ *to depart, die*), see below, b.

ḥḥḥḥ O.S. *ancient* (ḥḥḥḥ K. *to be old*, O.S.).

ḥḥḥḥ O.S., Al. *rich*; used everywhere for *Dives* in the parable (O.S. ḥḥḥḥ *to be rich*).

ḥḥḥḥ sober, p. 247 (ḥḥḥḥ *to become sober*; also in K. of water, *to become clear*; O.S. Pa. *to strain out*).

ḥḥḥḥ O.S. *holy* (ḥḥḥḥ *to be holy*, O.S.), see below, b.

ḥḥḥḥ O.S., K. *cold* = ḥḥḥḥ U., p. 247 (ḥḥḥḥ *to be cold*, O.S.).

ḥḥḥḥ far (ḥḥḥḥ *to be far*, as O.S. Ethpa.).

ḥḥḥḥ O.S. *soft* (ḥḥḥḥ *to be soft*, O.S. ḥḥḥḥ).

ḥḥḥḥ O.S. *fine* (O.S. ḥḥḥḥ *to make thin*; cf. N.S. ḥḥḥḥ *to hammer out metal*), p. 247.

ḥḥḥḥ O.S. *warm* (ḥḥḥḥ *to be warm*, O.S.).

ḥḥḥḥ O.S. *fat* (O.S. ḥḥḥḥ *to be fat or ripe*).

ḥḥḥḥ O.S. *beautiful* (ḥḥḥḥ *to please*, O.S.).

ḥḥḥḥ O.S. *true*, p. 247 (ḥḥḥḥ K. *to be strong*, O.S. ḥḥḥḥ; also in O.S. *to be true*).

ḥḥḥḥ O.S., K. *wet* = ḥḥḥḥ U. (O.S. ḥḥḥḥ *to be wet*).

All these form feminines in ḥḥḥḥ.

(b) *Substantives.*

ܕܚܒܐ f. *musk melon*, so called because it ripens by being buried in the sand while still growing. (**ܕܚܒ** to ripen, be cooked, O.S.)

ܕܚܒܐ m. (O.S. **ܕܚܒ**) *stack* (**ܕܚܒ** to stack, U. K.; in Al. to happen, both as O.S.).

ܕܚܒܐ f. *a fine* (**ܕܚܒ** to fine, Arab.).

ܕܚܒܐ m. *a minute* (of time), see above, a.

ܕܚܒܐ O.S. m. *vein* (no verb).

ܕܚܒܐ O.S. f. *axe* (no verb : connected with O.S. **ܕܚܒ** to split?).

ܕܚܒܐ O.S. f. *right hand ; a cubit* (no verb). In the former sense also **ܕܚܒܐ**.

ܕܚܒܐ O.S. m. *a light* [sun, moon, etc.] (O.S. **ܕܚܒ** to shine).

ܕܚܒܐ (O.S. **ܕܚܒ**) m. *nose* (O.S. **ܕܚܒ** to snore : **ܕܚܒ** K. Al. to kill ; U. to saw).

ܕܚܒܐ f. *trumpet* (O.S. **ܕܚܒ** to snort).

ܕܚܒܐ m. *large sieve*, for earth (**ܕܚܒ** to sift, as Chald.).

ܕܚܒܐ O.S. m. *book of the burial service* for laymen, see above, a.

ܕܚܒܐ O.S. m. *unleavened cake* (O.S. **ܕܚܒ** to be unleavened).

ܕܚܒܐ O.S. m. *a saint*, see above, a.

ܕܚܒܐ O.S. m. *godfather*, lit. *a neighbour* ; and **ܕܚܒܐ** O.S. f. *godmother* (**ܕܚܒ** K. to be near, O.S.).

ܕܚܒܐ O.S. m. *priest*, usually **ܕܚܒ** in N.S. (O.S. **ܕܚܒ** to be old).

ܕܚܒܐ O.S. f. *incense boat* (no verb).

ܕܚܒܐ O.S. m. *a man's name*, lit. *a ruler* (O.S. **ܕܚܒ** to rule).

ܡܕܒܕܐ m., ܡܕܒܐ f., *partaker* (ܡܕܒܐ to *partake*, hard Kap, Arab.).

ܡܕܒܐ O.S. m. *dragon* (no verb).

Of the same form are the foreign words ܡܕܒܐ *slack*, ܡܕܒܐ f. *treasure*, Turk. (also ܡܕܒܐ), ܡܕܒܐ f. *flute*, ܡܕܒܐ f. *peach*, ܡܕܒܐ m. *snare*. So ܡܕܒܐ f. *knife* = O.S. ܡܕܒܐ.

Note that words like ܡܕܒܐ come from ܡܕ roots, as ܡܕ, of which the P'al pres. part. is ܡܕܐ. Hence in N.S. the verbs appear with a medial Alap, while the adjectives have the doubled consonant. Yet under influence of the adjectives we get in N.S. ܡܕܐ, ܡܕܐ K. or ܡܕܐ U., ܡܕܐ K. So ܡܕܐ Ti. *to bathe* = ܡܕܐ U. Tkh. § 39, and perhaps ܡܕܐ to *burn*, in cooking, from O.S. ܡܕܐ *smell of meat*, etc. The O.S. Pa'el of these verbs has the double consonant, and therefore in N.S. we have as second conjugation triliterals ܡܕܐ K. *to thin out trees*, ܡܕܐ to *become sober*, ܡܕܐ K. *to make light*; perhaps also ܡܕܐ to *be quiet* (akin to ܡܕܐ id.), and ܡܕܐ to *tame* (akin to O.S. ܡܕܐ id.).

§ 82. FOREIGN TERMINATIONS.

A large number of nouns and some verbs are taken from foreign languages, especially Persian, Turkish, Kurdish and Arabic. The nouns take the terminations ܐܐ (esp. K.), ܐܐ, ܐܐ very freely. The verbs are conjugated exactly like those which are from Syriac roots and regularly form verbal nouns, etc.

Most of the words imported into O.S. from the Greek are now obsolete; though scientific terms have in many cases been lately imported into the language from the Greek, sometimes through English, as ܡܕܐ for ܡܕܐ *geography*.

The commonest of the foreign terminations are as follows:

(1) **ܝܒ** from the Turkish, meaning one who performs the business indicated by the word (all masc.), as **ܚܕܐܝܒ** *a caravan driver*, from **ܚܕܐ** *a caravan*, f. When **ܚܕܐ** is added on to a foreign word (as above) it is usually dropped before this termination is added, as **ܚܕܐܝܒ** *a driver*, from **ܚܕܐܝܒ** *a waggon, cart*, f. This termination is sometimes added on to Syriac words, as **ܕܪܝܒܐ** *a traveller*, from **ܕܪܐ** *a road*, f., **ܕܪܐܝܒܐ** *doorkeeper*, from **ܕܪܐ** *a door*, m., **ܕܪܐܝܒܐ** = **ܕܪܐ** § 77 (3), *miller*. All these words take the first plural (**ܕܪܐܝܒܐ**) and make abstract nouns in **ܕܪܐܝܒܐ**. These nouns are very common. **ܕܪܐܝܒܐ** *petitioner*, from **ܕܪܐ** *petition*, f. is irregular.

(2) **ܕܐ** Pers. Kurd. (masculines), e.g. **ܕܐܝܕܐ** *tenant* (of land), **ܕܐܝܕܐ** K. *orator* (Kurd.), **ܕܐܝܕܐ** *husbandman* (O.S. **ܕܐܝܕܐ**), **ܕܐܝܕܐ** *wounded*, **ܕܐܝܕܐ** *journeyman*, **ܕܐܝܕܐ** *pitchfork*, **ܕܐܝܕܐ** *debtor*, **ܕܐܝܕܐ** *capable of speech*, **ܕܐܝܕܐ** *treasurer*, **ܕܐܝܕܐ** *caravan driver*, **ܕܐܝܕܐ** *merciful*, **ܕܐܝܕܐ** *sorcerer*, **ܕܐܝܕܐ** *wise*, **ܕܐܝܕܐ** *promise*, **ܕܐܝܕܐ** *sorcerer*, **ܕܐܝܕܐ** *grateful*, **ܕܐܝܕܐ** Al. *lawyer*, **ܕܐܝܕܐ** *historian*, **ܕܐܝܕܐ** *superstitious*, and many others.

(3) **ܕܐ** Pers. (masculines), as **ܕܐܝܕܐ** *artificer* (= **ܕܐܝܕܐ** § 19), **ܕܐܝܕܐ** *guilty*, **ܕܐܝܕܐ** *meddler*, **ܕܐܝܕܐ** *attendant*, **ܕܐܝܕܐ** *avaricious*, **ܕܐܝܕܐ** *coppersmith*, **ܕܐܝܕܐ** *grateful*, **ܕܐܝܕܐ** *painter*, **ܕܐܝܕܐ** *carpenter*, **ܕܐܝܕܐ** *pious*, **ܕܐܝܕܐ** *artisan*, **ܕܐܝܕܐ** *litigious*, **ܕܐܝܕܐ** *lawyer*, **ܕܐܝܕܐ** *repentant*, and some others.

(4) **ܕܐ** or **ܕܐ** Pers. (masc.), as **ܕܐܝܕܐ** *worldly* (**ܕܐܝܕܐ** *the world*, f.), **ܕܐܝܕܐ** *litigious* (**ܕܐܝܕܐ** *judgement*), **ܕܐܝܕܐ** *inheritor*,

(**ميراث** *an unclaimed inheritance*), **تاجر** *merchant* (**تجارة** *trade*), **فخّار** *glassblower* (**زجاج** *glass*, m.).

(5) **س** Pers. (masc.), as **ساج** *calico maker* (**ساج** *calico*, m.), **ساجد** *flint and steel maker* (**ساجد** *flint and steel*, m.), **ساجد** *cotton dresser* (**ساجد** *coloured cotton cloth*, m.), **ساجد** *watchmaker* (**ساجد** f. *a watch*), **ساجد** *saddler* (**ساجد** m. *a saddletree*).

(6) **د** Pers., as **د** *pencase*, f. (**د** *pen*, f.), **د** *tea-kettle*, f. (**د** *tea*, m.), **د** *travelling bag*, f., **د** *vagabond*, m., **د** *candlestick*, m. (**د** *wax*, f.).

(7) **ك** Turk., properly an abstract termination, **ك** *middle*, f., see p. 158, **ك** *hood*, f., **ك** *a snug corner*, f. (**ك** *a protection*, f.), **ك** *expenditure*, f. (also **ك**), **ك** *first tidings* (or *present for tidings*), f., **ك** *first fruits*, f., **ك** *feast*, f. (this word has become concrete exactly like the O.S. equivalent **ك**, cf. **ك** § 78), **ك** K. *noise*.

(8) **ل**, **ل**, **ل** Turk., usually denoting *of* or *belonging to* a place; as **ل** *a native*, m., **ل** or **ل** *an Osmanli*, **ل** *a native*, m., **ل** U. *a bush*, f. The names of many villages in the Urmi plain have this termination.

(9) **م** Turk., as **م** *a button*, **م** *a stuffed eatable*, f., **م** *an ice* (the sweetmeat) f., **م** *bar, bolt*, m., **م** *poison*, m., **م** K. *kind, sort*, m. (= **م** U. m.), **م** *cast iron*.

(10) **ن** Pers. (used by itself = *a band*, f.), **ن** *amulet*, f. (Turk. *bazu*, *a calf*), **ن** *skilful* (**ن** *skill*, f.), **ن**

farrier, m. (ܐܕܐܝܬܐ *a horse shoe*, m.), ܐܬܬܝܠܐܝܬܐ *story teller*, m. (ܐܬܬܝܠܐܝܬܐ *story*, f.), ܠܐܬܬܝܠܐܝܬܐ *besieged* (ܠܐܬܬܝܠܐܝܬܐ *castle*, f.), ܠܐܬܬܝܠܐܝܬܐ *dovetailed* (ܠܐܬܬܝܠܐܝܬܐ *padlock*).

(11) ܐܬܬܝܠܐܝܬܐ Pers. and Turk., denoting a place: ܐܬܬܝܠܐܝܬܐ *Afghanistan*, ܐܬܬܝܠܐܝܬܐ *Hindustan*, ܐܬܬܝܠܐܝܬܐ *Kurdistan* (with Kap, § 119), ܐܬܬܝܠܐܝܬܐ *Germany*, ܐܬܬܝܠܐܝܬܐ *Europe*, and many others.

(12) ܐܬܬܝܠܐܝܬܐ Turk., denoting *of* or *belonging to a person* (K. only), as ܐܬܬܝܠܐܝܬܐ *the pen of Jonah* (ܐܬܬܝܠܐܝܬܐ).

(13) ܐܬܬܝܠܐܝܬܐ Turk., a diminutive, ܐܬܬܝܠܐܝܬܐ *garden*, f. (Turk. *bagh*, *id.*; so N.S. ܐܬܬܝܠܐܝܬܐ *gardener*, m.), ܐܬܬܝܠܐܝܬܐ *handkerchief*, ܐܬܬܝܠܐܝܬܐ U. *bucket*, f. (ܐܬܬܝܠܐܝܬܐ K. *large bucket*:—so O.S.; Pers. *dol*), ܐܬܬܝܠܐܝܬܐ (or ܐܬܬܝܠܐܝܬܐ) *cup-board*, f. (Turk. and Mod. Gk. *dulapi*), ܐܬܬܝܠܐܝܬܐ *a little*, dim. of ܐܬܬܝܠܐܝܬܐ §§ 28 (9), 79, ܐܬܬܝܠܐܝܬܐ *jar*, f., also *a small wooden tray*, from ܐܬܬܝܠܐܝܬܐ *a large tray*, m., ܐܬܬܝܠܐܝܬܐ *small carpet*, f. § 120, ܐܬܬܝܠܐܝܬܐ *fiddle*, f., ܐܬܬܝܠܐܝܬܐ *saucepan*, f. (ܐܬܬܝܠܐܝܬܐ *cauldron*, f.), ܐܬܬܝܠܐܝܬܐ *recess in a wall*, or *seat at a door*, f. (but ܐܬܬܝܠܐܝܬܐ f. is the usual word), ܐܬܬܝܠܐܝܬܐ *kettle*, f. (ܐܬܬܝܠܐܝܬܐ *id.*).

(14) ܐܬܬܝܠܐܝܬܐ *a house*, Pers. (all fem.), ܐܬܬܝܠܐܝܬܐ *printing office* (ܐܬܬܝܠܐܝܬܐ *printing press*), ܐܬܬܝܠܐܝܬܐ (sic) *prison*, from ܐܬܬܝܠܐܝܬܐ *prisoner*, m. (which is also ܐܬܬܝܠܐܝܬܐ), ܐܬܬܝܠܐܝܬܐ *judgement hall* or *sitting room*, from ܐܬܬܝܠܐܝܬܐ *judgement*, f., ܐܬܬܝܠܐܝܬܐ *ante-room* (because *coffee* [ܐܬܬܝܠܐܝܬܐ m.] is made there), and many others.

(15) ܐܬܬܝܠܐܝܬܐ Pers. as ܐܬܬܝܠܐܝܬܐ *litigious*, ܐܬܬܝܠܐܝܬܐ *conjurer*, m., ܐܬܬܝܠܐܝܬܐ *gambler*, m., ܐܬܬܝܠܐܝܬܐ *mummer*, m., ܐܬܬܝܠܐܝܬܐ *a dome*, f., ܐܬܬܝܠܐܝܬܐ *soldier*, m., ܐܬܬܝܠܐܝܬܐ *rope dancer*, m.

(16) ܐܬܬܝܠܐܝܬܐ as ܐܬܬܝܠܐܝܬܐ *cook* (male) U. (in K. ܐܬܬܝܠܐܝܬܐ); ܐܬܬܝܠܐܝܬܐ *tea-pot*.

(17) **𐤀𐤓** Pers. (masc.) meaning *son of*, as **𐤀𐤓𐤌𐤍** *prince* (lit. *son of the Shah*), which makes fem. **𐤀𐤓𐤌𐤍** *princess*, **𐤀𐤓𐤌𐤍** *nobleman* (son of a Bey).

(18) **𐤀** or **𐤁**, as **𐤀𐤓𐤌𐤍** or **𐤁𐤓𐤌𐤍** *zealous* (**𐤀𐤓𐤌𐤍** *zeal*, f.), **𐤀𐤓𐤌𐤍** *labourer* (forced), (**𐤀𐤓𐤌𐤍** *forced labour*), **𐤀𐤓** *a present*, f.

(19) **𐤀** a common abstract ending in Arabic words, as **𐤀𐤓𐤌𐤍** *grace*. Also used for concrete nouns, as **𐤀𐤓𐤌𐤍** *a dwelling*. These are feminine.

(20) We also have **𐤀** in **𐤀𐤓𐤌𐤍** *a pack-saddle maker*, from **𐤀** *a pack-saddle*, m.; **𐤀** in **𐤀𐤓𐤌𐤍** *rich* (cf. **𐤀𐤓𐤌𐤍** *wealth*); **𐤀** in **𐤀𐤓𐤌𐤍** *doorkeeper*, Al., from **𐤀𐤓𐤌𐤍** *a door*, and **𐤀** *gardener*, cf. (13); **𐤀** and **𐤁** in **𐤀𐤓𐤌𐤍** = **𐤀𐤓𐤌𐤍** m. *tube*, **𐤀𐤓𐤌𐤍** U. *sign*, m. = **𐤀𐤓𐤌𐤍** Al. m., **𐤀𐤓𐤌𐤍** Z. = **𐤀𐤓𐤌𐤍** K. = **𐤀𐤓𐤌𐤍** U. f. *water pipe*. We may here add the Persian prefix **𐤀** = *bad*; as **𐤀𐤓𐤌𐤍** *infamous*, **𐤀𐤓𐤌𐤍** *gluttonous*, **𐤀𐤓𐤌𐤍** *faded*, **𐤀𐤓𐤌𐤍** *sensual*, **𐤀𐤓𐤌𐤍** *scoundrel*.

§ 83. DERIVATION OF VERBS.

The great majority of N.S. triliterals are found in O.S.; some which are not found in O.S. are found in Chaldee. Others are taken from the Arabic, and a few from other languages. In several cases where the form of the verbs is the same as in O.S., the meaning is different; sometimes it has altered under influence of the Arabic. But in many such cases the O.S. meaning is found in some one of the dialects though it is not in general use; thus **𐤀𐤓𐤌𐤍** is *to seek* usually in N.S., in O.S. and Al. *to err* (**𐤀𐤓𐤌𐤍** **𐤀𐤓𐤌𐤍** *to wander after a person, so to seek him*).

For ܐ, ܕ introduced into N.S. verbs to replace other letters in corresponding O.S. verbs, see §§ 100, 113.

The manner in which N.S. conjugations are derived from the old forms has been explained in §§ 30 sqq. Verbs derived from foreign languages follow the Syriac model in the formation of their tenses.

(A) *Quadriliterals.*

Quadriliterals in N.S. shew a great developement; the following are the principal classes of them¹.

(1) Causatives, corresponding to O.S. Aph'el, § 45.

(2) Palpel verbs, derived from ܕܕ roots (usually O.S.); but some are formed from other roots on the same analogy. Such are:—

ܡܕܕܝܬܐ *to creep*, cf. ܬܕܝܬܐ *ant*, § 77 (2).

ܡܕܕܝܬܐ Sp. (pron. ܕ = ܐ) *to squirt milk from the cow*, cf. ܕܝܬܐ *breast*, O.S., N.S. § 18 (5).

ܡܕܕܝܬܐ O.S. *to babble*, (cf. O.S. ܕܕ *to confuse*). Also *to grow, blossom*, K. = ܡܕܕܝܬܐ (5).

ܡܕܕܝܬܐ *to twinkle, be beautiful*, for ܡܕܝܬܐ Arab.

ܡܕܕܝܬܐ *to be confused or untidy*, for ܡܕܕܝܬܐ.

ܡܕܕܝܬܐ (pronounced thin) *to speak idly* in K.; *to bleat*, for ܡܕܕܝܬܐ see (3).

ܡܕܕܝܬܐ O.S. *to make round*; O.S. ܕܕ *to revolve*.

ܡܕܕܝܬܐ = ܡܕܝܬܐ below (10), Kurd.

ܡܕܕܝܬܐ *to thin out trees* = ܡܕܝܬܐ K. § 81 (p. 247).

ܡܕܕܝܬܐ O.S. *to bleed*. Cf. O.S. ܕܕ = N.S. ܕܕ *blood*. Also ܡܕܕܝܬܐ U. see (15).

¹ Many of those to which intransitive meanings are here attached are also transitive or causative; and *vice versa*.

ܡܕܝܢܐ to turn over as cattle, Arab.

ܡܕܝܢܐ O.S. to make small = ܡܕܝܢܐ N.S., O.S. (ܡܕܝܢܐ).

ܡܕܝܢܐ to incite, mortify (flesh). In O.S. to remove, from ܡܕܝܢܐ thither, but Aph. ܡܕܝܢܐ to mock, from root ܡܕܝܢܐ.

ܡܕܝܢܐ to crash, burst into laughter. In O.S. Palpel to injure, fight; but P'al to yelp.

ܡܕܝܢܐ to prod, K. or to be pale, the latter from Arab.; cf. Chald. ܡܕܝܢܐ to be clean, so Heb.

ܡܕܝܢܐ to ring as a hollow vessel, O.S. ܡܕܝܢܐ and ܡܕܝܢܐ; also ܡܕܝܢܐ in N.S., see (5) below.

ܡܕܝܢܐ to sound as wine in a skin, K., to be shaken up, U., to burst into laughter. In Chald. P'al to bind. Cf. O.S. ܡܕܝܢܐ a wine skin. Perhaps onomatopoetic.

ܡܕܝܢܐ to bray. Cf. O.S. ܡܕܝܢܐ clamour.

ܡܕܝܢܐ to search, pick out with a knife, pick the teeth; O.S. ܡܕܝܢܐ to dig, § 113 e, or ܡܕܝܢܐ to scratch, rub.

ܡܕܝܢܐ O.S. to wash away as a flood, from ܡܕܝܢܐ to wash, as O.S.

ܡܕܝܢܐ K. to snuff about as a dog (no second Mim), O.S. ܡܕܝܢܐ to smell.

ܡܕܝܢܐ O.S. to have fever; or in K. to get warm, from ܡܕܝܢܐ (O.S. ܡܕܝܢܐ) to be hot.

ܡܕܝܢܐ to feel faint, Arab.

ܡܕܝܢܐ to rustle, rattle, Arab.

ܡܕܝܢܐ to crush. O.S. ܡܕܝܢܐ to disturb, with passive ܡܕܝܢܐ or perh. from ܡܕܝܢܐ K. to crush, as O.S.?

ܡܝܚܝܬܐ to adorn oneself, perh. O.S. **ܡܝܚܝܬܐ** to cover, see below (4).

ܡܝܚܝܬܐ to flicker (as O.S.), wink, flutter K., clap K.

ܡܝܚܝܬܐ or **ܡܝܚܝܬܐ** to sputter (the former in K. to whine), cf. **ܡܝܚܝܬܐ** K. or **ܡܝܚܝܬܐ** to sputter.

ܡܝܚܝܬܐ to shiver in pieces, crash, for **ܡܝܚܝܬܐ** § 113 e.

ܡܝܚܝܬܐ to blacken, char, smoke (for preserving), parboil; also passive of these, N.S. **ܡܝܚܝܬܐ** to be black; see also below (15) and § 92.

ܡܝܚܝܬܐ to clap, to beat water with the hand as children at play, to roll in a ball, as ants, perh. for **ܡܝܚܝܬܐ**, O.S. **ܡܝܚܝܬܐ** to be curved, O.S. **ܡܝܚܝܬܐ** palm of the hand.

ܡܝܚܝܬܐ to deafen; N.S. **ܡܝܚܝܬܐ** deaf, Arab. See also below (15).

ܡܝܚܝܬܐ to sob, U. or be dry, crack as a dry kettle.

ܡܝܚܝܬܐ to glisten, from N.S. **ܡܝܚܝܬܐ** splendour, Kurd. *roz*h?

ܡܝܚܝܬܐ U. to pant (sound ܐ), cf. O.S. **ܡܝܚܝܬܐ** panting; Heb. and Chald. root, to be tired, O.S. **ܡܝܚܝܬܐ** to wonder.

ܡܝܚܝܬܐ U. to annoy, disturb; O.S. **ܡܝܚܝܬܐ** to injure.

ܡܝܚܝܬܐ to snuff about as dogs, perh. = **ܡܝܚܝܬܐ**.

ܡܝܚܝܬܐ to prod, from Arab. **ܡܝܚܝܬܐ** to beat.

ܡܝܚܝܬܐ O.S. to mumble = **ܡܝܚܝܬܐ** K. (16); root **ܡܝܚܝܬܐ**.

ܡܝܚܝܬܐ to make loose, rumble, Arab.; or to glitter = **ܡܝܚܝܬܐ** see (5).

ܡܝܚܝܬܐ to tread down, Arab. So **ܡܝܚܝܬܐ** K.

ܡܝܚܝܬܐ to sob, whine as a child, root **ܡܝܚܝܬܐ**; cf. N.S. **ܡܝܚܝܬܐ** a spoilt child, Pers.

مَنْسِب K. *to pant*, Arab.

مَنْحِيح *to groan* = O.S. **مَنْحِيح**?

مَنْحِيح *to tear, worry as an animal* = **مَنْحِيح** K., O.S.

مَنْمِيح *to be damp*, Pers. **نم**, cf. **مَنْمِيح** N.S. *damp*.

مَنْمِيح *to stammer, sob, hesitate*, from Arab. root *to croak*.

مَنْفَس K. *to be loosed*, O.S. **مَنْفَس** *to be weak, or languid*,
see (3).

مَنْفَد *to beseech*, for **مَنْفَد** = Heb. **התפלל**.

مَنْفَد *to dissolve, mortify (as flesh)*, O.S. **مَنْفَد**, see also (15).

مَنْفَد *to tear, pull (wool)*; cf. O.S. **مَنْفَد** *to make small*;
see (15).

مَنْمِيح *to be hushed*, Arab. **مصم**; no Mim prefixed.

مَنْمِيح *to chirp*, cf. O.S. and N.S. **مَنْمِيح** *a cricket*.

مَنْمِيح *to cut into logs*, O.S. **مَنْمِيح**, cf. N.S. **مَنْمِيح** *a log*.

مَنْمِيح *to lighten, U., hasten, Al., get less, K., fight, K.*; O.S. **مَنْمِيح**.

مَنْمِيح *to cluck*, O.S. **مَنْمِيح**. Cf. N.S. **مَنْمِيح** *f. clucking hen*.

مَنْمِيح or **مَنْمِيح** *to break in pieces*, N.S. **مَنْمِيح** *to break, cut*,
cf. Chald. and Heb. **קץ**, and Heb. **קדם** *to cut*.

مَنْمِيح *to tremble, shiver*, also in K. **مَنْمِيح** = **مَنْمِيح** N.S.
(Arab.).

مَنْمِيح K., or **مَنْمِيح** *to desire*, O.S. **مَنْمِيح**.

مَنْمِيح *to crawl*, O.S. **مَنْمِيح**.

مَنْمِيح K. (hard final Kap) *to boil food*, O.S. **مَنْمِيح** *to soften*,
p. 247.

مَنْمِيح *to growl, purr*: in K. *to be angry* (in O.S. *make angry*); no
second Mim.

ܡܕܗܝܬܐ *to be or make stiff, as mud* = Arab. **رس**.

ܡܕܦܕܝܬܐ *to flap the wings, brood, beat hard as the heart, pity, dangle, O.S.* **ܕܦ**.

ܡܕܝܕܝܬܐ *to shiver intr. K., bruise; have an abscess, K.; O.S.* **ܕܝ**.

ܡܕܬܬܝܬܐ *to hammer out (O.S. Pa. to make thin), also in K. to shiver, p. 245 and above.*

ܡܕܬܬܝܬܐ *to tremble, shiver, O.S.* **ܕܬ**.

ܡܬܬܝܬܐ K. *to feel faint, O.S.* **ܬܬ**. Also in N.S. *to crush, = O.S.* **ܬܬܐ**.

ܡܬܬܝܬܐ *to shake, U., as Arab. Also in K. to weave loosely;*

ܡܬܬܝܬܐ *to sew loosely, is perhaps the same word (both hard final Kap).*

ܡܬܬܝܬܐ *to grope. No Mim prefixed. Chald.* **ܡܬܬܝܬܐ**.

ܡܬܬܝܬܐ *to feel faint; to throw down, K. Heb. Qal, and Chald. Ethp'el to be or make desolate.*

ܡܬܬܝܬܐ *to dangle, drawl, be languid* = Chald. **ܡܬܬܝܬܐ** *to let down.*

ܡܬܬܝܬܐ *to glide, O.S.* **ܬܬܐ**. So **ܬܬܐ** N.S. *glidingly.*

ܡܬܬܝܬܐ *to clatter, rattle, O.S.* **ܬܬܐ** *to break.*

ܡܬܬܝܬܐ *to smoke, cense, O.S.* **ܬܬܐ**.

See also the onomatopoetic verbs below (15) which are of the same form.

(3) A few correspond to O.S. **ܬܬܐ** verbs, as:

ܡܬܬܝܬܐ *to tread down, O.S.* **ܬܬܐ**, but Chald. also **ܬܬܐ**.

ܡܬܬܝܬܐ *to breathe hard, O.S.* **ܬܬܐ** *to blow, see also (2).*

ܡܬܬܝܬܐ *to fall or spout as water, perhaps O.S.* **ܬܬܐ** *to leap. Cf. N.S.* **ܬܬܐ** *a waterfall, ܬܬܐ noise of falling water.*

The verbs (all pronounced broad) **ܡܚܕܕܐ** *to roar* as an animal, or a fire, = O.S. **ܡܚܕܐ** (see 2), **ܡܚܠܠܐ** *to chew*, in K. *to gnash the teeth*, from **ܡܚܠܐ** *to chew*, N.S., O.S., and **ܡܚܕܝܐ** *to low* as buffaloes or camels, from O.S. **ܡܚܕܐ** *id.*, are similar.

(4) Some of these reduplicated verbs correspond to verbs **ܡܚܕ** or **ܡܚܠ**. Those which have **ܡܚ** are pronounced very broad: thus **ܡܚܕܡܚܕܐ** and **ܡܚܠܡܚܠܐ** are quite distinct in sound.

a. **ܡܚܕܡܚܕܐ** *to foam* = **ܡܚܕܐ** N.S. *id.*, cf. N.S. **ܡܚܕܐ** f. *foam*.

ܡܚܠܡܚܠܐ *to please* = **ܡܚܠܐ** N.S., O.S.

ܡܚܠܡܚܠܐ U. *to spoil* a child, perhaps connected with **ܡܚܠܐ** a boy (see 2) [or from **ܡܚܠܐ** § 47].

ܡܚܠܡܚܠܐ *to sob, whine*, **ܡܚܠܐ** Chald. *to chide, low* (oxen), *bleat*.

ܡܚܠܡܚܠܐ K. *to hang*, perh. for **ܡܚܠܠܐ** = O.S. **ܡܚܠܐ**. Another form is **ܡܚܠܡܚܠܐ** = O.S. **ܡܚܠܐ** *id.*

b. **ܡܚܕܡܚܕܐ** *to make a hole* = **ܡܚܕܐ**, N.S., O.S.

ܡܚܠܡܚܠܐ *to weep*, = O.S. **ܡܚܠܐ**, = **ܡܚܠܐ** K.

ܡܚܠܡܚܠܐ *to tear clothes* (also in K. *to weep*), perh. for **ܡܚܠܐ**, from **ܡܚܠܐ** *to split* (Arab.). Also **ܡܚܠܐ**.

ܡܚܠܡܚܠܐ K. *to lap* = N.S. **ܡܚܠܐ** Arab.

ܡܚܠܡܚܠܐ *to crack*, = **ܡܚܠܐ**, N.S., O.S.

ܡܚܠܡܚܠܐ or **ܡܚܠܡܚܠܐ** or **ܡܚܠܡܚܠܐ** *to cut up*, **ܡܚܠܐ**, N.S., O.S.

ܡܚܠܡܚܠܐ *to knock* = Chald. **ܡܚܠܐ**.

(5) Many quadrilaterals are formed by repeating one or more letters of the root; as—**ܡܕܠܕܝܬܐ** *to grow*, see also (2), and **ܡܕܕܕܝܬܐ** *id.* (the latter also *to hang* in K.), = **ܕܕܝܬܐ** Al., O.S.

ܡܕܠܕܝܬܐ *to dig*, **ܕܕܝܬܐ** *to wear out*, N.S., O.S.

ܡܕܕܕܝܬܐ *to scatter* = Chald. **ܕܕܝܬܐ** by metath. Cf. **ܡܕܕܕܝܬܐ** below.

ܡܕܕܕܝܬܐ *to abhor*, also **ܡܕܕܕܝܬܐ** = **ܡܕܕܝܬܐ** K. (which in Arab. is *to deride*) = O.S. **ܕܕܝܬܐ**.

ܡܕܕܕܝܬܐ *to grind coarse*, K. = **ܡܕܕܝܬܐ** N.S., as O.S. Pa. In U. *to grow*, from **ܡܕܕܕܝܬܐ** *large*, § 77 (2).

ܡܕܕܕܝܬܐ *to drag*, **ܕܕܝܬܐ** *to draw*, N.S., O.S.

ܡܕܕܕܝܬܐ *to scatter, squander* = Chald. **ܕܕܝܬܐ**.

ܡܕܕܕܝܬܐ *to pine away*, O.S. **ܕܕܝܬܐ** *to rub, wear*.

ܡܕܕܕܝܬܐ, also **ܡܕܕܝܬܐ** *to stare* = **ܡܕܕܝܬܐ** N.S. *id.*

ܡܕܕܕܝܬܐ U. *to fill* = N.S. **ܡܕܕܝܬܐ**.

ܡܕܕܕܝܬܐ *to dazzle*, Chald. **ܕܕܝܬܐ** *to shine*, as O.S. Aph. In N.S. **ܡܕܕܝܬܐ** = *to stare*.

ܡܕܕܕܝܬܐ *to be moved by news, to start with fear*, O.S. **ܡܕܕܝܬܐ**.

ܡܕܕܕܝܬܐ *to break out as sores or leaves*, O.S. **ܡܕܕܝܬܐ** *to burst forth as the sun* (Castell). In Heb. also of leprosy, Qal.

ܡܕܕܕܝܬܐ or **ܡܕܕܝܬܐ** *to scratch* = N.S. **ܡܕܕܝܬܐ** or **ܡܕܕܝܬܐ**, O.S. **ܡܕܕܝܬܐ**.

ܡܕܕܕܝܬܐ *to fall from a height*, as water, root **ܡܕܕܝܬܐ**; in Heb. **ܡܕܕܝܬܐ** *to inundate*. See also (2).

ܡܕܕܕܝܬܐ *to undermine by water*, O.S. **ܡܕܕܝܬܐ** *to burrow*, cf. **ܡܕܕܝܬܐ** (6).

ܡܕܕܕܝܬܐ *to gnaw*, from **ܡܕܕܝܬܐ** *to scrape*, as O.S., p. 234.

مَضَجَّ to gnash the teeth, O.S. **مَضَج**.

مَضَجَّ to delay, O.S. **مَضَجَّ** to hesitate.

مَضَجَّ to move, from **مَضَجَّ** to beat up (eggs), to strike, as O.S. Also in K. to wink = **مَضَجَّ**. See (2).

مَضَجَّ to knock about, shake, hence to bestir oneself; root **مَضَج**, as Chald. Hiph.

مَضَجَّ to drag, **مَضَجَّ** to sweep, collect, N.S., O.S.

مَضَجَّ U. to swell = O.S. **مَضَجَّ**, (**مَضَجَّ** to blow, N.S., O.S.; in K. metaph. to tell a lie).

مَضَجَّ to crumble, for **مَضَجَّ**, = O.S. **مَضَجَّ** and **مَضَجَّ**; see p. 269.

مَضَجَّ or **مَضَجَّ** to stagger, **مَضَجَّ** to fall, N.S., O.S.

مَضَجَّ to wear out, tear tr. = N.S. **مَضَجَّ**, O.S. **مَضَجَّ** to be torn.

مَضَجَّ to scatter, take to pieces, = **مَضَجَّ** N.S., O.S. (but cf. O.S. **مَضَجَّ** to scatter). In K. **مَضَجَّ** perhaps from **مَضَجَّ** N.S., O.S. to separate.

مَضَجَّ to have spasms, perhaps **مَضَجَّ** to chop, K., O.S.

مَضَجَّ to examine, perh. **مَضَجَّ** to see, N.S., O.S.

مَضَجَّ to flow, O.S. **مَضَجَّ** to ooze, § 45 g.

مَضَجَّ to smart, O.S. **مَضَجَّ** to beat, whence also **مَضَجَّ** or **مَضَجَّ** to sob, beseech, perh. from beating the breast.

مَضَجَّ to shake, mix up, K. (in U. to pick raisins, to crack walnuts), from Arab. **مَضَجَّ** to collect. Hence also perhaps **مَضَجَّ** to pack, gather up, economise, in K. to peel walnuts.

مَضَجَّ to become weak, in K. to fear, = O.S. **مَضَجَّ**.

ܡܕܡܠܐ *to burn, be scalded, fine heavily*, = **ܡܠܐ** N.S., O.S.

ܡܕܡܝܬܐ K. *to eat the inside* (of an egg, etc.). So N.S. **ܡܕܡܐ**.

ܡܕܕܝܬܐ *to be languid, droop*, **ܡܕܕܐ** *to loose*, N.S., O.S.

ܡܕܕܝܬܐ *id.* = N.S. **ܡܕܕܐ**. Both also mean *to look downwards*: the latter also *to slip out of place*; and in K. *to fall from the hand*, and *to put out the eyes* (origin?).

ܡܕܡܝܬܐ K. *to make neatly*, O.S. **ܡܕܡܐ**.

(6) Many are formed by the addition of an extraneous letter: as **ܡ**, e.g. **ܡܕܕܝܬܐ** K. or **ܡܕܕܝܬܐ** U. *to be numbed* with cold or pain, perh. from O.S. **ܕܕܐ** *to feel*, cf. N.S. **ܕܕܐ** *to be numb*, for **ܕܕܐ**, § 100.

ܡܕܕܝܬܐ *to fall over, die*, as a dying bird, perh. for **ܡܕܕܝܬܐ**, from **ܕܕܐ** *to fall*, [or for **ܡܕܕܝܬܐ**? cf. N.S. **ܕܕܐ** f. *thick darkness*, O.S. **ܕܕܐ** *to become dark*].

ܡܕܕܝܬܐ *to remove ruins, clear out*, root **ܕܕܐ** (Chald. **ܕܕܐ** *to be stripped off*).

ܡܕܕܝܬܐ *to starve* = **ܕܕܐ** N.S.

ܡܕܕܝܬܐ *to be late*, N.S. **ܕܕܐ** *late*, Persian (quinqueliteral).

ܡܕܕܝܬܐ *to dig as a mole* = O.S. **ܕܕܐ**. Cf. **ܡܕܕܝܬܐ** (5) and **ܡܕܕܐ** N.S. m. *a mole*.

ܡܕܕܝܬܐ *to surround*, by metath. from **ܕܕܐ** N.S. *to go round*, as O.S.

ܡܕܕܝܬܐ (rare) *to carry* = N.S. **ܕܕܐ**?, § 46.

ܡܕܕܝܬܐ *to beseech* (in K. also *to mew*). Same root as N.S. **ܕܕܐ** *mediator*, Kurd.?

ܡܕܕܐ (no Mim prefixed) *to prosper*, tr. *to thank*, N.S. **ܕܕܐ** f. *thanks*, Arab. **ܡܕܐ** *benefit*.

ܡܕܕܕܐ to cut to pieces, crumble = Arab. **فَرَزَ**, cf. N.S. **ܦܕܕܐ** Al. a crumb.

ܡܕܕܡܐ to understand, from **ܦܕܕܐ** N.S., O.S. to cut, cf. **ܡܕܕܡܐ** **ܦܕܕܐ**, § 75, p. 200.

ܡܕܕܡܐ to howl, yelp, whine, and metaph. to beseech, O.S. Pa. **ܡܕܕܡܐ** to chatter as birds, Chald. to cry.

ܡܕܕܡܐ to howl, in K. to coo; cf. Chald. **ܩܘܩܐ** pelican, **ܩܘܩܐ** croaking.

ܡܕܕܡܐ Ti. or **ܡܕܕܡܐ** to roll over, cf. **ܡܕܕܡܐ** to turn, turn aside?

ܡܕܕܡܐ or **ܡܕܕܡܐ** K. to bring ewes to be milked, O.S. **ܡܕܕܡܐ** to call? or cf. O.S. **ܡܕܕܡܐ** a shepherd's crook, a rod.

ܡܕܕܡܐ U. to run mad (also to starve), perh. Chald. **ܡܕܕܡܐ** to make an onslaught (or O.S. **ܡܕܕܡܐ** to be foolish).

(7) **ܡܕܕܡܐ**, as **ܡܕܕܡܐ** to drink too much, or in U. to drink quickly, perh. O.S. **ܡܕܕܡܐ** to purge.

ܡܕܕܡܐ to chew = **ܡܕܕܡܐ** N.S., O.S.

ܡܕܕܡܐ K. to nail, § 110 c, Chald. **ܡܕܕܡܐ**.

ܡܕܕܡܐ U. to tear (clothes) = **ܡܕܕܡܐ** above (4).

(7^a) **ܡܕܕܡܐ**, as **ܡܕܕܡܐ** to injure, perhaps from O.S. **ܡܕܕܡܐ** (pron. **ܡܕܕܡܐ**) shame, injury?

(7^b) **ܡܕܕܡܐ**, as **ܡܕܕܡܐ** K. to feel slightly ill, O.S. **ܡܕܕܡܐ** to feel?

(8) **ܡܕܕܡܐ**, as **ܡܕܕܡܐ** K. to glean, = **ܡܕܕܡܐ** N.S. as O.S. P'al, Pa.

ܡܕܕܡܐ to hiccough, eructate, O.S. **ܡܕܕܡܐ** to be in pain, Aph. to vomit.

ܡܕܕܡܐ Q. to roll dough = **ܡܕܕܡܐ** U., cf. N.S. **ܡܕܕܡܐ** in. a roller.

ܡܘܕܕܐ (pron. ܡ = ܡ) *to make small*, see ܡܘܕܐ § 46; cf. § 110.

ܡܚܕܐ U., § 47, *to seek* = ܡܚܕܐ, § 46.

ܡܚܕܐ Al. *to whisper* = ܡܚܕܐ K., perh. ܡܚܕܐ *to hide*, N.S., O.S. Cf. ܡܚܕܐ N.S. *suspicion*.

ܡܚܕܐ U. *to gape* = ܡܚܕܐ N.S., as O.S. P'al.

ܡܚܕܐ U., § 47, *to revile* = ܡܚܕܐ N.S., as O.S. Pa.

(8^a) ܡ, as ܡܚܕܐ K. Al. as O.S. *to be patient*, cf. O.S. ܡܚܕܐ *to expect*.

(9) ܡ, as ܡܚܕܐ *to sew coarsely*, perh. O.S. ܡܚܕܐ *to join*.

ܡܚܕܐ K. *to intertwine*, from N.S. ܡܚܕܐ U. *to tie a knot* (by metathesis) = O.S. ܡܚܕܐ = ܡܚܕܐ K. Same as ܡܚܕܐ, see (10).

ܡܚܕܐ = ܡܚܕܐ (10) *to be lame*.

ܡܚܕܐ *to grope*, from N.S. ܡܚܕܐ Al., which also appears in ܡܚܕܐ, see (14).

ܡܚܕܐ = N.S. ܡܚܕܐ *to step*, as O.S.

ܡܚܕܐ *to tangle*, see ܡܚܕܐ above.

ܡܚܕܐ *to beat* = O.S. ܡܚܕܐ. Also ܡܚܕܐ in N.S., see (12).

ܡܚܕܐ, see above (6).

ܡܚܕܐ Al., see ܡܚܕܐ (10).

ܡܚܕܐ U. *to have a sore eye* = N.S. ܡܚܕܐ K. or ܡܚܕܐ K.

To these we may add from the first conjugation: ܡܚܕܐ *to give* = O.S. ܡܚܕܐ; and ܡܚܕܐ for ܡܚܕܐ *to snatch* = O.S. ܡܚܕܐ; and perhaps ܡܚܕܐ, § 46.

(9^a) 𐎠. 𐎠𐎠𐎠𐎠 to wallow = N.S. 𐎠𐎠𐎠 (cf. 𐎠 O.S.)
§ 114, and above (2).

𐎠𐎠𐎠 to roll up = 𐎠𐎠 N.S., O.S.

(10) 𐎠. These are very numerous, especially in Urmi.

𐎠𐎠𐎠 U. = 𐎠𐎠 K. Al. to shine, O.S.

𐎠𐎠 to fatten, cf. 𐎠𐎠 well fed, N.S. Arab.

𐎠𐎠 to print, cf. N.S. 𐎠𐎠 f. a printing press; also 𐎠𐎠
𐎠𐎠 p. 205.

𐎠𐎠 to bud, cf. N.S. 𐎠𐎠 a flower.

𐎠𐎠 K. (= 𐎠𐎠 U.) to be dizzy = 𐎠𐎠 (2).

𐎠𐎠 = N.S. 𐎠𐎠 (𐎠) to fall in as a roof, Kurd.

𐎠𐎠 to rust, cf. N.S. 𐎠𐎠 U. or 𐎠𐎠 K. m. rust, Kurd.

𐎠𐎠 = O.S. 𐎠𐎠 to have leprosy.

𐎠𐎠 K. to be discoloured, from 𐎠𐎠 N.S. to be dirty?

𐎠𐎠 to solidify = 𐎠𐎠 O.S.

𐎠𐎠 to be mad, cf. O.S. and N.S. 𐎠𐎠 m. a devil.

𐎠𐎠 to protect, cf. N.S. 𐎠𐎠 f. a protection, shield, § 82 (7).

𐎠𐎠 to weep = 𐎠𐎠 K., as O.S. P'al, Pa., see (4) b.

𐎠𐎠 to wound, cf. N.S. 𐎠𐎠 f. a wound, U. (Arab.).

𐎠𐎠 to be late, see (6) above.

𐎠𐎠 U. to subdue, cf. N.S. 𐎠𐎠 subject.

𐎠𐎠 to litter, also to dung a garden (𐎠 = 𐎠 Tkh.) = K. 𐎠𐎠

as O.S. Pa.

ܡܕܘܨܡܝܢ U. = ܡܕܘܨܡܝܢ K. *to put milk or butter in food during a fast*, §§ 39, 108 c (O.S. ܡܕܘܨܡܝܢ *to defile*, as Chald.).

ܡܕܘܨܡܝܢ U. *to make brave* (rare). Cf. N.S. ܡܕܘܨܡܝܢ *to be bold*, K. Al., and ܡܕܘܨܡܝܢ *bold*, or in Al. = *difficult*.

ܡܕܘܨܡܝܢ *to cast the evil eye*, and in K. *to wonder*, perh. O.S. ܡܕܘܨܡܝܢ *to watch carefully*.

ܡܕܘܨܡܝܢ U. (ܡ = ܡ) *to lessen*. See ܡܕܘܨܡܝܢ (8).

ܡܕܘܨܡܝܢ K. *to put meat in food during a fast*, cf. O.S. ܡܕܘܨܡܝܢ *to be foul, to smell bad as meat*.

ܡܕܘܨܡܝܢ *to be strong*, from N.S. ܡܕܘܨܡܝܢ m. *strength* (Turk.).

ܡܕܘܨܡܝܢ *to be yellow, have jaundice*, from N.S. ܡܕܘܨܡܝܢ yellow.

ܡܕܘܨܡܝܢ U. *to be cold* = ܡܕܘܨܡܝܢ N.S. U. But in Al. ܡܕܘܨܡܝܢ = *to spoil* tr., as O.S.

ܡܕܘܨܡܝܢ U. *to become dark* = ܡܕܘܨܡܝܢ N.S. (Chald. *to be hid*), by metathesis. Cf. O.S. and N.S. ܡܕܘܨܡܝܢ m. *darkness*.

ܡܕܘܨܡܝܢ *to bewitch* = ܡܕܘܨܡܝܢ N.S., as O.S. Pa.

ܡܕܘܨܡܝܢ *to reckon* = ܡܕܘܨܡܝܢ as O.S. For the ܡ cf. ܡܕܘܨܡܝܢ O.S. *account*.

ܡܕܘܨܡܝܢ *to be dirty as the eyes* = ܡܕܘܨܡܝܢ K. as O.S. P'al.

ܡܕܘܨܡܝܢ *to be leafy*, cf. O.S. and N.S. ܡܕܘܨܡܝܢ m. *a leaf*.

ܡܕܘܨܡܝܢ U. *to be or make heavy* = ܡܕܘܨܡܝܢ K. Al. as O.S.

ܡܕܘܨܡܝܢ U. *to veil*, cf. N.S. ܡܕܘܨܡܝܢ m. *a Mussulman woman's overall*, also *a tent*, Turk.

ܡܕܘܨܡܝܢ *to jingle, clank*, cf. N.S. ܡܕܘܨܡܝܢ m. *a cymbal*.

ܡܕܘܨܡܝܢ *to defile*, cf. N.S. ܡܕܘܨܡܝܢ *unclean*, Turk.

مَحْدِي or مَحْدِي to make a hedge, cf. N.S. حَفَذَ a hedge, Kurd.
also to be leafy, to be crowded, for مَحْدِي.

مَحْدِي to pity, cf. N.S. حَذَى pitiful.

مَحْدِي to tangle, N.S. حَذَى to tie, see مَحْدِي above (9).

مَحْدِي to be lame, Pers., cf. لَمَّ Tkh. lame, maimed.

مَحْدِي to be a stranger = O.S. حَذَى. Cf. O.S. and N.S. مَحْدِي a stranger.

مَحْدِي U. to saddle = مَحْدِي N.S. Cf. O.S. and N.S. مَحْدِي a saddle.

مَحْدِي to cloud over, cf. O.S. and N.S. حَبَى a cloud.

مَحْدِي U. to be or make wise, cf. N.S. حَبَى K. = مَحْدِي U.
wise, Pers.

مَحْدِي to be old = حَبَى K. as O.S.

مَحْدِي to go bad as gum, perh. O.S. حَبَى to be doubtful, tepid.

مَحْدِي U. = مَحْدِي K. to make a floor, N.S. حَبَى a floor, Arab.

مَحْدِي U. to grieve, tr., حَبَى N.S. to be sorry, Turk.

مَحْدِي to clear up, from N.S. حَبَى fine weather, Arab.

مَحْدِي K. to chop = حَبَى K., as O.S.

مَحْدِي to be hunchbacked, and in U. to arch, = N.S. حَبَى
to arch, (cf. N.S. حَبَى an arch, مَحْدِي hunchbacked, p. 58), O.S.
مَحْدِي to tie in a knot.

مَحْدِي to tie K. = N.S. حَبَى K., = O.S. مَحْدِي as above. In U. to
bend, stretch oneself, to push back, perhaps O.S. مَحْدِي to delay.

مَحْدِي U. to approach = مَحْدِي N.S. as O.S., cf. مَحْدِي near.

ܡܚܝܝܢ *to sting* (nettles), *shrink back*, perh. N.S. ܡܚܝܝܢ *to be angry*.

ܡܚܝܝܢ *to make bold* (no Mim prefixed), cf. N.S. ܡܚܝܝܢ *bold*, Pers.

ܡܚܝܝܢ U. *to colour*, tr., cf. N.S. ܡܚܝܝܢ *colour*, Turk.

ܡܚܝܝܢ U. *to entice* = ܡܚܝܝܢ N.S. as O.S. Pa.

ܡܚܝܝܢ *to blacken* = O.S. ܡܚܝܝܢ.

ܡܚܝܝܢ *to make dirty, blight*, also in U. metaph. *to reject food*, cf. N.S. ܡܚܝܝܢ *blight*, ܡܚܝܝܢ *dirty*, O.S. ܡܚܝܝܢ *to rust*, rare in P'al.

ܡܚܝܝܢ K. *to madden*, cf. O.S. and N.S. ܡܚܝܝܢ *a devil*. In U. ܡܚܝܝܢ.

ܡܚܝܝܢ *to blacken with smoke* = ܡܚܝܝܢ K., cf. O.S. ܡܚܝܝܢ *smoke*.

ܡܚܝܝܢ *to be beautiful*, cf. O.S. and N.S. ܡܚܝܝܢ *beautiful*.

ܡܚܝܝܢ (Al.) *to consider*, O.S. ܡܚܝܝܢ *to define*.

ܡܚܝܝܢ U. *to smear with fat*, O.S. and N.S. ܡܚܝܝܢ *fat*.

ܡܚܝܝܢ *to be pale or lean from illness* = Chald. ܡܚܝܝܢ.

(11) ܡܚܝܝܢ. A few verbs forming what may be called the Saph'el conjugation.

ܡܚܝܝܢ U. *to visit*, O.S. ܡܚܝܝܢ *to associate with*.

ܡܚܝܝܢ *to wander about, search for food, scent*, Arab. ܡܚܝܝܢ *to wander*.

ܡܚܝܝܢ *to shiver, totter* = ܡܚܝܝܢ N.S. from Arab. Also *to make a kalendar*, K., from O.S. and N.S. ܡܚܝܝܢ *a kalendar*.

ܡܚܝܝܢ Al. *to hasten*, as O.S.

ܡܚܝܝܢ *to conjugate, decline* (nouns), as O.S., lit. *to branch out*.

(12) **ד**.—**מַדְבִּיחַ** to stir = N.S. **דָּבַח** K., cf. **דָּבַח** a spoon O.S. and N.S.

מַדְבִּיחַ to take in the hand, crunch = **כָּדַח** N.S. (Chald. to bend, curve).

מַדְבִּיחַ to rock, O.S. Pa'el **דָּבַח** to shake.

מַדְבִּיחַ U. for **מַדְבִּיחַ** below.

מַדְבִּיחַ K. to throw down = Chald. **דָּבַח** as Heb. Qal.

מַדְבִּיחַ to joke, play boisterously, beat up eggs: root **דָּבַח**, in Arab. to break.

מַדְבִּיחַ, also **מַדְבִּיחַ** K. and **מַדְבִּיחַ** K. to ring, clink, tick, cf. O.S. **דָּבַח**, ringing, **דָּבַח** bell.

מַדְבִּיחַ K. to swell, perh. from N.S. **דָּבַח** to fill full.

מַדְבִּיחַ to clasp, button = N.S. **דָּבַח** (in which pron. **ד** as **א**) to hug, Chald. **דָּבַח** as Heb., cf. O.S. **דָּבַח** a hug.

מַדְבִּיחַ U. to search, see **מַדְבִּיחַ** below; also to mix up (cf. N.S. **דָּבַח** to enclose, include, as O.S.).

מַדְבִּיחַ to push, or by metathesis **מַדְבִּיחַ**, cf. N.S. **דָּבַח** to be overturned as a house, perh. O.S. **דָּבַח** to invert.

מַדְבִּיחַ U. to hug = **מַדְבִּיחַ** nearly. See also (16).

מַדְבִּיחַ K. to search carelessly (in U. **דָּבַח**). [Qy. Heb. **דָּבַח** to search, **דָּבַח** = **דָּבַח**? In Chald. to dig.] Also **מַדְבִּיחַ** K.

מַדְבִּיחַ to knock down, die, fall suddenly, O.S. **דָּבַח** to kill, wound, bruise.

מַדְבִּיחַ = **מַדְבִּיחַ** (10). See also (16).

מַדְבִּיחַ to wither = N.S. **דָּבַח** = **דָּבַח** O.S.

ܡܚܕܝܟ *to gather up, carry off* (as floods). So **ܡܚܕܝܟ** (which is also *to hem*). [In K. **ܕܚܝܟ**, first conj., is used of stray cattle, *to return of their own accord*.] Qy. Heb. **הִדְפִּישׁ** *to overthrow, immerse*, or O.S. **ܚܕܝܟ** (so N.S. **ܕܚܝܟ**) *to thrust in, compress*? In K. **ܡܚܕܝܟ**, **ܡܚܕܝܟ** § 119.

ܡܚܕܝܕ K. *to crack* = N.S. **ܦܚܝܕ** as O.S.

ܡܚܕܝܕ *to twist, wind* = N.S. **ܦܚܝܕ** as O.S. Pa.

ܡܚܕܝܕ K., see **ܡܦܠܝܕ** above (9).

ܡܚܕܝܕ K. *to make a clatter*, O.S. **ܡܚܕܝܕ** *noise of flint and steel struck together*. Also in K. *to be old*, (perhaps O.S. **ܡܚܕܝܕ** *to make bald*); in U. *to be an orphan*, and *to trample*.

ܡܚܕܝܕ *to roll up*, perhaps O.S. **ܡܚܕܝܕ** *to go round*.

ܡܚܕܝܕ *to smash, crumple*, cf. N.S. **ܦܚܝܕ** *to crush*, O.S. and N.S. **ܦܚܝܕ** *flour*.

ܡܚܕܝܕ *to have colic* (*to have an internal strain*), and **ܡܚܕܝܕ** or **ܡܚܕܝܕ** or **ܡܚܕܝܕ** *to wrinkle, crumple*, O.S. **ܡܚܕܝܕ** *to be wrinkled or strained*. So N.S., O.S. **ܦܚܝܕ** *to squeeze, twist, strain* (O.S. Ethp'el *to be wrinkled*), **ܦܚܝܕ** *to pinch*.

ܡܚܕܝܕ *to crouch*. So N.S. **ܦܚܝܕ** or **ܦܚܝܕ** or **ܦܚܝܕ** § 120.

ܡܚܕܝܕ Tkh. *to gather up, gather* (a dress), O.S. **ܦܚܝܕ** *to be gathered*.

ܡܚܕܝܕ *to buffet*, O.S. **ܦܚܝܕ**.

ܡܚܕܝܕ *to beat*, O.S. **ܦܚܝܕ**. Also **ܡܚܕܝܕ** in N.S., see (9).

ܡܚܕܝܕ or **ܡܚܕܝܕ** *to crack*, perhaps O.S. **ܦܚܝܕ** *to break*.

ܡܚܕܝܕ K. or **ܡܚܕܝܕ** U. *to break*, O.S. **ܦܚܝܕ**.

ܡܕܕܥܝܢܐ U. *to be crowded*; cf. N.S. **ܡܕܥܝܢܐ** *crowded*, adj.

ܡܕܕܥܝܢܐ *to trim* a candle; perhaps O.S. **ܡܕܥܝܢܐ** *to repress*.

ܡܕܕܥܝܢܐ *to stumble*, O.S. **ܡܕܥܝܢܐ**.

(13) **ܡܕܥܝܢܐ**. The old Shaph'el conjugation.

ܡܕܥܝܢܐ Ti. or **ܡܕܥܝܢܐ** Ti. or **ܡܕܥܝܢܐ** U. *to be proud*, from Shaph'el and Eshtaph'al; root **ܡܕܥܝܢܐ**, O.S. **ܡܕܥܝܢܐ** and **ܡܕܥܝܢܐ**.

ܡܕܥܝܢܐ O.S. *to change*; root **ܡܕܥܝܢܐ**. Also by metathesis **ܡܕܥܝܢܐ**.

ܡܕܥܝܢܐ *to oppress, strike*; O.S. **ܡܕܥܝܢܐ** *to subdue*, root **ܡܕܥܝܢܐ**.

ܡܕܥܝܢܐ *to sprawl*, root **ܡܕܥܝܢܐ** (Chald. **ܡܕܥܝܢܐ** *to be tired*; Arab. *to prostrate*).

ܡܕܥܝܢܐ Al. *to be fulfilled*. So O.S.; root **ܡܕܥܝܢܐ**.

We may perhaps add **ܡܕܥܝܢܐ** K. *to plane*, from N.S. **ܡܕܥܝܢܐ** *a plane*, § 75, p. 207.

(14) **ܡܕܥܝܢܐ** or **ܡܕܥܝܢܐ** *to pant*, see **ܡܕܥܝܢܐ** above (2).

ܡܕܥܝܢܐ *to crumble*, so Az. O.S. **ܡܕܥܝܢܐ** *to rub*, N.S. **ܡܕܥܝܢܐ** *a crumb* (also **ܡܕܥܝܢܐ**, and in Al. **ܡܕܥܝܢܐ**), see p. 259. In O.S. **ܡܕܥܝܢܐ** *is to doubt, to be anxious*.

Also what may be called the Taph'el conjugation.

ܡܕܥܝܢܐ for **ܡܕܥܝܢܐ** *to govern, or provide for* (esp. with food), O.S. **ܡܕܥܝܢܐ**. Cf. N.S. **ܡܕܥܝܢܐ** or **ܡܕܥܝܢܐ** f. *counsel, guidance*.

ܡܕܥܝܢܐ *to be unclean*, root **ܡܕܥܝܢܐ**, Arab.

ܡܕܥܝܢܐ O.S. *to make disciples*; in K. *to torment*. O.S. **ܡܕܥܝܢܐ** *to teach*.

ܕܐܢܐܬܐ *to shake the head*, U., *tug at*, K.; N.S. ܕܐܢܐ *to take by force, shake the head, fall as leaves*. So O.S. ܕܐܢܐ, ܕܐܢܐ.

ܕܐܢܐܬܐ K. *to snatch, gnaw* = ܕܐܢܐ, N.S., O.S.

ܕܐܢܐܬܐ *to educate, punish*, Arab.; O.S. has ܕܐܢܐ *to be a young man, grow up*, § 37.

ܕܐܢܐܬܐ Al. *to think* = N.S. ܕܐܢܐ. The N.S. ܐܢܐ K. Al. *to stop, hinder*, is O.S. ܐܢܐ *to constrain*.

ܕܐܢܐܬܐ *to search*, Arab., = N.S. ܐܢܐ Al. *id.* So ܕܐܢܐܬܐ, ܕܐܢܐܬܐ.

ܕܐܢܐܬܐ or ܕܐܢܐܬܐ U. *to pant*; perh. ܐܢܐ Heb. *to compress*.

ܕܐܢܐܬܐ K. *to be boiled to rags, be angry*. O.S. ܐܢܐ *to boil* (often metaphorically, with love, anger, etc.).

ܕܐܢܐܬܐ *to tear*, for ܕܐܢܐܬܐ, from N.S. ܐܢܐ *to snatch*.

(15) Many verbs are onomatopoetic: as—

ܕܐܢܐܬܐ O.S. *to bubble*.

ܕܐܢܐܬܐ or ܕܐܢܐܬܐ *to crawl*.

ܕܐܢܐܬܐ *to hum, moan*.

ܕܐܢܐܬܐ *to growl, roar, thunder*, and in K. *to coo*, see ܕܐܢܐܬܐ.

ܕܐܢܐܬܐ *to rattle, creak*; in K. *to crackle, growl*.

ܕܐܢܐܬܐ *to trot*, cf. N.S. ܕܐܢܐܬܐ *trotting*.

ܕܐܢܐܬܐ or ܕܐܢܐܬܐ K. *to stutter*; the latter in U. *to bleed* (2).

ܕܐܢܐܬܐ *to buzz*.

ܕܐܢܐܬܐ *to wail*, cf. O.S. ܐܢܐ *a howling*.

ܕܐܢܐܬܐ *to whiz as an arrow, rattle*.

مُؤَمِّمٌ to squeak as a mouse.

مُؤَمِّمٌ to whine.

مُؤَمِّمٌ to whine.

مُؤَمِّمٌ to whirr.

مُؤَمِّمٌ to whip, beat, in U. to swell.

مُؤَمِّمٌ to breathe hard. So N.S. **مُؤَمِّمٌ** one who breathes hard.

مُؤَمِّمٌ to snore, gargle, purl, flow as tears, Arab.

مُؤَمِّمٌ to twang, buzz, hum, croon.

مُؤَمِّمٌ to chirp, squeak.

مُؤَمِّمٌ to tick, click, creak.

مُؤَمِّمٌ to call as a goat to its kids. See (2) above.

مُؤَمِّمٌ to tingle.

مُؤَمِّمٌ K. to squeak as a mouse.

مُؤَمِّمٌ to hiss, breathe hard, rare in U.

مُؤَمِّمٌ or **مُؤَمِّمٌ** to chirp. See also (2).

مُؤَمِّمٌ to knock stones together, crackle, K., chatter (teeth) U., flicker, Al., to quack, quarrel, talk idly.

مُؤَمِّمٌ to tickle.

مُؤَمِّمٌ to giggle, to purl. See also (2).

مُؤَمِّمٌ to chirp, cry out, creak, scream; also to clean cotton, cf.

N.S. **مُؤَمِّمٌ** f. cotton cleaner.

مُؤَمِّمٌ (so O.S. **مُؤَمِّمٌ** Gen. xv. 11) to cry 'kish' (to scare away birds or set dogs on to fight).

مُؤَمِّمٌ to munch, mumble, cf. N.S. **مُؤَمِّمٌ** m. a mumbler.

ܡܚܕܡܕ *to hiss, scream.*

ܡܚܕܢܐ or **ܡܚܕܢܐ** *to bleat, moo.*

ܡܚܕܢܐ U. or **ܡܚܕܢܐ** or **ܡܚܕܢܐ** or **ܡܚܕܢܐ** *to whisper;*
cf. **ܡܚܕܢܐ** *whispering.* See also (2).

ܡܚܕܢܐ *to hiss U., snore U., whistle K.*

ܡܚܕܢܐ (pron. thin) *to spin a top, brandish, bleat;* (pron. full)
to snort.

ܡܚܕܢܐ *to cackle;* and in U. *to shake* in singing.

ܡܚܕܢܐ *to thunder,* and **ܡܚܕܢܐ** K. *to rumble, crash* (the
latter in U. *to be downhearted*), cf. **ܡܚܕܢܐ**.

ܡܚܕܢܐ *to caw, croak, bubble as a water pipe;* in K. *to crack,*
quarrel.

ܡܚܕܢܐ *to pelt as rain;* in U. *to bubble.* Cf. **ܡܚܕܢܐ** *raining*
heavily.

ܡܚܕܢܐ *to speak through the nose;* cf. **ܡܚܕܢܐ** *speaking nasally.*

ܡܚܕܢܐ *to spit, as rain.*

ܡܚܕܢܐ *to stamp, patter, beat.*

ܡܚܕܢܐ (pron. thin) *to tick, click.* See (4) b.

ܡܚܕܢܐ *to be hoarse.* See (14).

(16) Some verbs are taken direct from foreign languages or from
some other N.S. word of foreign origin, and cannot be classified as
above, as:—

ܡܚܕܢܐ *to be shy, N.S.* **ܡܚܕܢܐ** *denial (Turk.).*

ܡܚܕܢܐ K. *to be dazzled, N.S.* **ܡܚܕܢܐ** m. *spark.* (Also
ܡܚܕܢܐ *to be dazzled, to break as clouds.*)

مَجْدَد *to crown*, N.S. **جَدَد** m. *a crown*.

مَجْدَد *to be bold, not to stand on ceremony*, N.S. **جَمَد** *familiar, friendly*.

مَجْدَد *to be double-minded*, in U.; hence metaph. *to be much patched*, Pers.

مَجْدَد *to peck*, N.S. **جَمْدَد** m. *a beak*.

مَجْدَد *to apply medicines, to poison*, N.S. **جَمْدَد** m. *medicine*, Pers. (also borrowed in O.S.).

مَجْدَد *to speak*, rare in K., N.S. **جَمْدَد** f. *word* [Kurd. *ham* (together), *zeman* (tongue), Nöld. App. I.].

مَجْدَد K. *to trouble*, N.S. **جَمْدَد** f. *trouble*, Turk.

مَجْدَد *to be sulky, swagger*, Arab. **زَنَفَل**. Hence also perh. **مَجْدَد** *to boast*.

مَجْدَد *to arm*, Kurd., cf. N.S. **جَمْد** m. *armour*.

مَجْدَد, also **مَجْدَد** *to beat, birch, have weals*, N.S. **جَمْدَد** f. *a weal*.

مَجْدَد *to have a bad smell*, N.S. **جَمْدَد** f. *stench*. So perhaps **مَجْدَد** *to soil*, otherwise **مَجْدَد** and **مَجْدَد**.

مَجْدَد U. *to be curved, bent*, N.S. **جَمْدَد** m. *fork, fish-hook*, Turk.

مَجْدَد *to tear with the claws*, N.S. **جَمْدَد** m. *rag*, Kurd. Hence also perh. **مَجْدَد**, and **مَجْدَد** *to tear*. See also (12).

مَجْدَد *to swing*, N.S. **جَمْدَد** f. *a swing*.

مَجْدَد U. *to veil*, N.S. **جَمْدَد** m. *a veil*, Kurd. [or **جَمْدَد**].

مَجْدَد *to rake* (no Mim prefixed), N.S. **جَمْدَد** m. *a rake*.

ܡܘܕܝܕ *to reconcile, be reconciled*, N.S. **ܡܘܕܝܕ** and **ܡܘܕܝܕ** *reconciled*.

ܡܘܕܝܕ *to descend from father to son*, N.S. **ܡܘܕܝܕ** m. *a descendant*.

ܡܘܕܝܕ *to stun*, N.S. **ܡܘܕܝܕ** and **ܡܘܕܝܕ** *stunned*, Turk.

ܡܘܕܝܕ K. *to fast*, Kurd.

ܡܘܕܝܕ (hard Kap) *to stammer*, N.S. **ܡܘܕܝܕ** *stammering*, adj., Turk. Perhaps **ܡܘܕܝܕ** (hard Kap) *to shrink back, to slip from the hand*, is connected with it.

ܡܘܕܝܕ U., **ܡܘܕܝܕ** K. with Pthakha sound, *to dam*, N.S. **ܡܘܕܝܕ** f. *a dam*, Turk.

ܡܘܕܝܕ U., **ܡܘܕܝܕ** K., or by metath. **ܡܘܕܝܕ** K. *to wedge in*, N.S. **ܡܘܕܝܕ** m. *a wedge*.

ܡܘܕܝܕ *to make to stand up, to stand firm, to hang the head*, N.S. **ܡܘܕܝܕ** m. *a chair*, rare ; Turk.

ܡܘܕܝܕ (or **ܡܘܕܝܕ** U.) *to dare*, Kurd.

ܡܘܕܝܕ, no Mim prefixed, *to defile, to die a natural death as cattle*, N.S. **ܡܘܕܝܕ** *unclean*, Turk.

ܡܘܕܝܕ *to covet* (= **ܡܘܕܝܕ** Al.) Pers. Kurd. Arab.

ܡܘܕܝܕ K. Pthakha sound, *to acquaint, know*, N.S. **ܡܘܕܝܕ** K. *acquainted*, Kurd.

ܡܘܕܝܕ Tkh. *to be a sojourner*, N.S. **ܡܘܕܝܕ** m. *a sojourner*, Arab.

ܡܘܕܝܕ U. *to be lazy*, N.S. **ܡܘܕܝܕ** *lazy*, Turk.

ܡܘܕܝܕ *to interpret*, cf. N.S. **ܡܘܕܝܕ** m. *dragoman*, Arab.

(17) The following from O.S. and Chald. words or roots cannot be classified with the above list:

ܡܕܕܝܐ *to be cheap*, N.S. ܡܕܝܐ *cheap*, O.S. ܡܕܝܐ *cheapness of corn*.

ܡܕܕܝܐ O.S. *to be or make a widow or widower*.

ܡܕܕܝܐ *to coo, prattle, crow*, O.S. ܡܕܕܝܐ *prattling*.

ܡܕܕܝܐ (pron. ܡ = ܡ) Chald. ܡܕܕܝܐ *to roll*; also in K. *to tilt up*.

Cf. O.S. ܡܕܕܝܐ *ball*.

ܡܕܕܝܐ K. *to oppose* = O.S. ܡܕܕܝܐ, N.S. ܡܕܕܝܐ *against* (hybrid word?), see § 69.

ܡܕܕܝܐ O.S. *to believe*, § 83 D. a.

ܡܕܕܝܐ *to disturb, annoy*, O.S. ܡܕܕܝܐ *to shorten*; cf. O.S. ܡܕܕܝܐ *disturbance*.

ܡܕܕܝܐ U. *to eat quickly*, possibly from ܡܕܕܝܐ *supper*, § 16, ii. g. See also (12).

ܡܕܕܝܐ O.S. *to murmur*.

ܡܕܕܝܐ O.S., no Mim prefixed, *to be poor, to impoverish*, cf.

ܡܕܕܝܐ O.S., N.S. *poor*. [Also caus. of ܡܕܕܝܐ, and = *to hush*.]

ܡܕܕܝܐ *to delay*, O.S. *to involve, twist*; cf. O.S., N.S. ܡܕܕܝܐ *delay*, § 76.

ܡܕܕܝܐ O.S. *to rinse*.

ܡܕܕܝܐ K. *to butt, to be old*; both perh. from ܡܕܕܝܐ *skull*, O.S., N.S.

ܡܕܕܝܐ *to have worms*, see § 47.

ܡܕܕܝܐ O.S. = ܡܕܕܝܐ (16).

ܡܕܕܝܐ O.S. *to supply*.

(18) The following are of uncertain derivation: ܡܕܕܝܐ *to hang*

(see 5); **ܡܕܝܕܐ** to torment, cf. **ܡܕܝܕܐ**, § 76; **ܡܕܝܕܐ** to die, of dogs and bad men; **ܡܕܝܕܐ** to hesitate; **ܡܕܝܕܐ** to neigh; **ܡܕܝܕܐ** (Sp. **ܡܕܐ**) to be muddy or broken; **ܡܕܝܕܐ** to be damp; **ܡܕܝܕܐ** to swagger, to raise the feathers, as a bird; **ܡܕܝܕܐ** to baste; **ܡܕܝܕܐ** to beat gently (see 16); **ܡܕܝܕܐ** K. or **ܡܕܝܕܐ** to sob, pant; **ܡܕܝܕܐ** to throw, expel; **ܡܕܝܕܐ** to hang, tr.; **ܡܕܝܕܐ** Al. to roar; **ܡܕܝܕܐ** to roar, as a fire; **ܡܕܝܕܐ** U. to deceive; **ܡܕܝܕܐ** to toss in bed, as a sick man; **ܡܕܝܕܐ** K. to graft, vaccinate; **ܡܕܝܕܐ** to hit out right and left, to lay waste; **ܡܕܝܕܐ** to smile, K., to be crisp, as snow, U.; **ܡܕܝܕܐ** K. to clatter; **ܡܕܝܕܐ** to be dirty or musty; **ܡܕܝܕܐ** to gather flowers; **ܡܕܝܕܐ** K. to roll; **ܡܕܝܕܐ** U. to sob; **ܡܕܝܕܐ** to whine; **ܡܕܝܕܐ** to tingle; **ܡܕܝܕܐ** to tack, sew loosely, to be pitted with smallpox.

(B) *First Conjugation quadriliterals.*

A few verbs of the first Conjugation are quadriliteral; in most cases **ܐ** or **ܐ** has been inserted owing to the second radical being weak. Such are **ܡܕܝܕܐ** to wish, **ܡܕܝܕܐ** to bleat, **ܡܕܝܕܐ** to be tired, **ܡܕܝܕܐ** to cement, **ܡܕܝܕܐ** to give, and the rest; see § 46. In the last case the **ܐ** is perhaps due to the frequency with which the preposition **ܐ** to, follows this verb.

(C) *Quinqueliterals.*

These are conjugated like the second conjugation quadriliterals. Such are **ܡܕܝܕܐ** K. or **ܡܕܝܕܐ** K. to be late, **ܡܕܝܕܐ** K. to oppose, **ܡܕܝܕܐ** U. to lessen (**ܐ** like **ܐ** as in **ܡܕܝܕܐ**, little). For **ܡܕܝܕܐ**, **ܡܕܝܕܐ**, see § 30.

(D) *Triliterals.*

Some triliterals are formed by the omission or addition of a letter. Thus :

a. By omitting **א** from quadriliterals ; as **מַכְיִי** U. *to be dizzy, to interrupt*, from **מַכְיִי** K. (Kurdish) = **מַכְיִי** ; **מַשְׁכִּי** U. *to believe* (**מַשְׁכִּי** Sal.), from **מַשְׁכִּי** K., O.S. [root **שָׁכַח**, the O.S. Aph. being irregularly **מַשְׁכִּי**. We have also in N.S. **מַשְׁכִּי** *to be peaceful or tame* K., *to entrust* Al.] ; **מַכְיִי** U. *to madden*, from **מַכְיִי** K. [cf. O.S. and N.S. **זֵדִי** *a devil*] ; **מַשְׁכִּי** *to tame*, from **שָׁכַח** *peace*, O.S., N.S. Cf. the noun **שָׁכַח** U. *a chimney or vent*, also **שָׁכַח** or **שָׁכַח** U. K., lit. *a little eye*.

b. By adding **א**, as **זָכַח** *to be numb*, perhaps for **זָכַח**, from O.S. **זָכַח** *to feel*, cf. **זָכַח** U. or **זָכַח** K. *to be numb* ; and several in the second conjugation as **מַכְיִי** (above), **מַשְׁכִּי** U. *to air before the fire* = **מַשְׁכִּי** K., cf. N.S. **זָכַח** *steam, vapour* ; **מַשְׁכִּי** *to strengthen*, O.S. **זָכַח**, cf. N.S. and O.S. **זָכַח** *strength* ; **מַכְיִי** *to encourage* = O.S. **זָכַח**, cf. N.S. and O.S. **זָכַח** *heart* ; **מַכְיִי** *to stain, blot*, Chald. **זָכַח**, cf. N.S. **זָכַח** *a stain* (Turk.). For **זָכַח** see above A (9).

c. From O.S. passives by taking in **א** or **ב** of the passive prefix. We thus perhaps have **זָכַח** *to fear*, O.S. root **זָכַח** *to be moved or agitated* (so Al. **זָכַח**) ; **זָכַח** *to be numb*, qy. from **זָכַח** formed from **זָכַח** *a stone* ; **זָכַח** *to come to oneself* (after a faint), *to awake* = **זָכַח**.

Hence also perhaps the reason why ܕ of ܕܝܕ is pronounced ܐ, the influence of O.S. ܕܝܕܐ being felt. [Nöld. § 96.]

d. Several causatives are trilateral, owing to one of the letters of the root being weak and having dropped out. See § 45 b, c.

VOWELS AND CONSONANTS.

§ 84. Rules for Aspiration in Syriac words. ܕܝܕܐ ܐܝܬܐ

These are taken from Bar Zu'bi's grammar; but those only are given which affect N.S. and they do not apply to foreign words.

1. At the beginning of a word the letters ܕܝܕܐ are hard.
2. Standing second after a vowelless letter, soft, as ܕܝܕܐ *marrying*. Except the first radical, in N.S., of 2. conj. verbs preceded by ܕܝܕܐ.
3. After a silent or fallen letter, hard, as ܕܝܕܐ (ܐ) *city*; ܕܝܕܐ (ܐ) *vine*, for ܕܝܕܐ O.S. ܕܝܕܐ; ܕܝܕܐ *thou*.
4. A final letter is soft, except as above and unless it follows a vowelless consonant. [Thus most words which transgress this rule are foreign. For numerous exceptions see § 95.]
5. *Nouns*. If the first has Pthakha, the second Khwaṣa, Rwaṣa or Zqapa, the second is hard, as ܕܝܕܐ *husbandman*, ܕܝܕܐ *ancient*. But if the second is vowelless, it is soft, as ܕܝܕܐ *husband*.
6. After Khwaṣa these letters are soft, as ܕܝܕܐ *creation*.
7. If the first radical has a vowel, and the second none, the third radical is hard; as ܕܝܕܐ m. *witness*. But there are many excep-

tions, both in O.S. and N.S., as ܕܝܫܬܐ m. *gold*, ܦܝܬܐ a *dish*, O.S. (πίναξ), ܒܝܬܐ m. *milk* U., *curdled milk* K. [In K. *sweet milk* is ܝܬܐ lit. *sweet*.]

8. After Rwaša a vowelless letter is soft, as ܡܠܟܐ *glory*. But if it has a vowel, it is hard; as ܡܠܟܐ *anthem*.

9. If all the letters have vowels, the third is soft, as ܕܡܝܬܐ m. *debtor*, ܡܝܬܐ m. *joining*, ܡܝܬܐ *active*, ܡܝܬܐ m. *sponsor* (in O.S. also a *neighbour*).

10. Verbal nouns of all sorts follow the verb in the matter of aspiration, as ܕܡܝܬܐ m. *writer*, ܕܡܝܬܐ m. *book*; ܡܝܬܐ *seller*, ܡܝܬܐ *buyer*. So in nouns from N.S. causatives, which differ from O.S. (§ 94), as ܡܝܬܐ (ܡ) *one who gives in marriage*. But in O.S. words like ܡܝܬܐ (ܡ) *writeable*, have the third radical hard. These are occasionally used in N.S. by the learned, § 81, 4.

11. Feminines in ܡܝܬܐ have ܡ hard in the case of agents of the form ܡܝܬܐ, and past participles like ܡܝܬܐ, the preceding vowelless letter remaining soft (ܡ).

12. But other nouns vary, as ܡܝܬܐ (ܡ) *garden*; but ܡܝܬܐ (ܡ) *a fort*.

13. Plurals in ܡܝܬܐ (K. Al.) have ܡ soft.

14. Nouns ending in ܡܝܬܐ have ܡ hard in O.S., but soft in N.S. (K. Al.). ܡ in the termination ܡܝܬܐ is soft.

15. *Verbs*. The second radical of the first conjugation is soft; of second conjugation triliterals hard.

Quadriliterals in O.S. have the second and fourth radicals soft, the third hard. For exceptions in N.S. to these rules see §§ 94, 95.

16. In the present participle the last radical is soft, as above, rule 4. In N.S. it remains soft throughout, in feminine and plural. In O.S. it is hardened. Thus:

كَيِّب m.	{	O.S. كَيْبَ f.	كَيْب Pl.	} <i>to steal.</i>
		N.S. كَيْبَ f.	كَيْب Pl.	

§ 85. VOWELS AND CONSONANTS. RELATION OF VERNACULAR SYRIAC WORDS TO THOSE OF CLASSICAL SYRIAC, AND OF THE DIALECTS TO ONE ANOTHER.

VOWELS.

Words in N.S. which have a vowel less than in O.S.

كَيْب m., O.S. **كَيْبَ** a roof, (**ك**), but **كَيْبَ** **كَيْبَ** Ti. = **كَيْبَ** **كَيْبَ**
(also **كَيْبَ**) O.S. a lunatic.

كَيْب U., also **كَيْب** K., as O.S. m. *May*.

كَيْب they = O.S. **كَيْبَ**, **كَيْبَ**. So several pronouns §§ 10—12.

كَيْبَ m., O.S. **كَيْبَ**, pillar, rarely with **ك** in N.S. = *στύλος*.

كَيْبَ f., O.S. **كَيْبَ** omelette = *σφαίρα*.

كَيْبَ K., Al. = O.S. **كَيْبَ** f. fever, = **كَيْبَ** U.

كَيْبَ, O.S. **كَيْبَ** white.

كَيْبَ K. = O.S. **كَيْبَ** shadow (**كَيْبَ** U. etc.).

كَيْبَ, O.S. **كَيْبَ** black.

كَيْبَ also **كَيْبَ** as O.S. *Lazarus*.

كَيْبَ U. (Ti. **كَيْبَ**) = O.S. **كَيْبَ** to be proud.

كَيْبَ m., O.S. **كَيْبَ** an ostrich.

كَيْبَ f., O.S. **كَيْبَ** knife. So **كَيْبَ** id.

كَيْبَ, O.S. **كَيْبَ** threshold, § 119.

ܕܕܝܢܐ f., O.S. and Al. ܕܝܢܐ [m. in O.S.] *time*, (ܕ)

ܕܕܝܢܐ m., O.S. ܕܕܝܢܐ *root*.

ܕܕܝܢܐ f. (ܕ like ܐ), O.S. ܕܝܢܐ *plough*, §§ 97, 104.

ܕܕܝܢܐ, O.S. ܕܕܝܢܐ, sign of past tense.

ܕܕܝܢܐ m., O.S. ܕܕܝܢܐ *large basket*.

ܕܕܝܢܐ, O.S. ܕܕܝܢܐ *bed*.

ܕܕܝܢܐ, O.S. ܕܕܝܢܐ *a quarter of a garlic*.

ܕܕܝܢܐ m., O.S. ܕܕܝܢܐ or ܕܕܝܢܐ *smoke*.

ܕܕܝܢܐ, O.S. ܕܕܝܢܐ *weight*.

Note also ܕܕܝܢܐ Al. *fountain* = ܕܝܢܐ K., p. 232.

§ 86. Words in N.S. which have a vowel more than in O.S.

a. All which have 2 prosthetic in N.S., but not in O.S. See below, § 96.

b. Many feminines formed from masculines; a half vowel in O.S. corresponding to a whole vowel in N.S., as ܕܕܝܢܐ *queen*, also more rarely ܕܕܝܢܐ as in O.S., from ܕܕܝܢܐ *king*; ܕܕܝܢܐ *tear*, O.S. ܕܕܝܢܐ (masc. sing. not used). Hence in reading O.S. the Syrians often convert a half vowel into a whole one and even accent it; they pronounce ܕܕܝܢܐ *he was made*, as if ܕܕܝܢܐ *ithûwidh*, with the accent on ܕ; so they read ܕܕܝܢܐ *have pity on us* (usually written as one word in the service books), as if ܕ had Zqapa, *ithrakhamâlen*, with the accent on the penult.

c. In U. verbal nouns of second conjugation Pthakha trilaterals, all quadrilaterals (unless one letter is virtually silent as in ܕܕܝܢܐ *to punish*, pron. ܕܕܝܢܐ), and all second conjugation ܕܕ verbs; as

ܡܠܝܕܝܢܐ U. *teacher* = ܡܠܝܕܝܢܐ K., O.S.; ܡܠܝܕܝܢܐ U. *one who prays* = ܡܠܝܕܝܢܐ K., O.S.

d. Plurals of nouns in ܕ in U., as ܕܡܝܢܐ U. *beams* = ܕܡܝܢܐ K., O.S.

e. ܕܡܝܢܐ, O.S. 'ܡܝܢܐ last. [Sal. 'ܡܝܢܐ, first Zlama.]

ܕܡܝܢܐ, O.S. 'ܡܝܢܐ *stack*, Chald. ܡܝܢܐ, p. 246.

ܕܡܝܢܐ, O.S. 'ܡܝܢܐ *coal*.

ܕܡܝܢܐ f., also as Eastern O.S. 'ܡܝܢܐ *Testament* (Old, New).

ܕܡܝܢܐ m., O.S. 'ܡܝܢܐ *blood*.

ܕܡܝܢܐ m., O.S. 'ܡܝܢܐ *paper* (also Arabic).

ܕܡܝܢܐ, O.S. ܕܡܝܢܐ *eleven*.

ܕܡܝܢܐ (in U. pron. 'ܡܝܢܐ), O.S. ܕܡܝܢܐ *serpent*, f. So ܕܡܝܢܐ (or ܕܡܝܢܐ) m. for ܕܡܝܢܐ (O.S. ܕܡܝܢܐ); pl. ܕܡܝܢܐ ('ܡܝܢܐ), O.S. ܕܡܝܢܐ.

ܕܡܝܢܐ, O.S. ܕܡܝܢܐ *sieve* (root ܡܝܢ).

ܕܡܝܢܐ m., O.S. 'ܡܝܢܐ *nose, promontory*.

ܕܡܝܢܐ, in O.S. and Al. also 'ܡܝܢܐ *the left*.

ܕܡܝܢܐ Al. = 'ܡܝܢܐ U. K., O.S. *Friday*.

ܕܡܝܢܐ K. *ten* (f.), O.S. ܕܡܝܢܐ.

ܕܡܝܢܐ or ܕܡܝܢܐ, O.S. ܕܡܝܢܐ [f. ܕܡܝܢܐ, O.S. 'ܡܝܢܐ] *so and so*.

ܕܡܝܢܐ Al. = ܕܡܝܢܐ U. = O.S. ܕܡܝܢܐ *stature*.

ܕܡܝܢܐ m., O.S. 'ܡܝܢܐ *name*.

ܕܡܝܢܐ m., O.S. 'ܡܝܢܐ *skirt of a garment, front flap of a coat tail*.

Also ܕܡܝܢܐ N.S.

ܐܘܠܡܐ U. = O.S., K. ܐܘܠܡܐ worm, § 88 g.

ܐܠܐ K. ܐܠܐ Q. *three*, f., O.S. ܐܠܐ.

ܐܡܠܐ K. *yesterday*, O.S. ܐܡܠܐ (also O.S. ܐܡܠܐ).

§ 87. *Pthakha and Zqapa.* There is a very common tendency in N.S., especially in Urmi, to turn Pthakha into Zqapa. This is perhaps partly for compensation¹ and is due to the dislike of the Syrians to the doubling of a consonant, unless it is written double, when they pronounce both consonants distinctly, see § 4 (7).

a. Before ܐ where the Western Syrians write Pthakha, the Eastern Syrians write Zqapa (§ 7). In N.S. (esp. U.) there are a few exceptions, like ܡܠܝܬܐ to *answer* (in K. ܡܠܝܬܐ).

b. In accordance with the rule in § 6 (1) all Pthakhas before a silent letter and ܐ are pronounced Zqapa, except in a few verbs, as ܡܠܝܬܐ to *oppress, strike*, ܡܠܝܬܐ Ti. Al. to *vomit*, (lit. to *overturn*), ܡܠܝܬܐ U. (= ܡܠܝܬܐ K.) to *put milk or butter in food during a fast*, ܡܠܝܬܐ K. to *dam*, ܡܠܝܬܐ K. to *acquaint, know*; in some compounds of ܡܠܝܬܐ, § 28 (9), but ܡܠܝܬܐ itself is pronounced usually with Zqapa (see § 91); and in the numerals 13 to 19 in K., § 26.

c. Many second conjugation triliteral verbs have Zqapa for Pthakha on the first radical, perhaps to compensate for not doubling the second radical. A few differ according to district:—

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *answer*.

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *assemble*, tr.

ܡܠܝܬܐ U. ܡܠܝܬܐ K. to *join*, tr.

ܡܠܝܬܐ U. to *be cold* (of persons), ܡܠܝܬܐ Al. to *spoil* tr., p. 120.

¹ So in Al., in cases where ܐ is omitted, short *i* sound often becomes *é*; ܡܠܝܬܐ

I said is *méri* or *mīri*; ܡܠܝܬܐ he *remembers me* is *takhéri*.

ܡܚܝܬܐ U. ܡܚܝܬܐ K. *to sink*, tr.

ܡܚܝܬܐ U. *to annoy*, ܡܚܝܬܐ K. *to be tired of*.

ܡܚܝܬܐ U. ܡܚܝܬܐ K. ܡܚܝܬܐ Al. *to divide*.

ܡܚܝܬܐ U. ܡܚܝܬܐ K. *to refine metals*.

ܡܚܝܬܐ U. ܡܚܝܬܐ K. *to promise*.

ܡܚܝܬܐ U. ܡܚܝܬܐ K. *to happen*.

ܡܚܝܬܐ U. ܡܚܝܬܐ K. *to throw*.

ܡܚܝܬܐ or ܡܚܝܬܐ *to partake*.

ܡܚܝܬܐ U. ܡܚܝܬܐ K. *to repent*, also ܡܚܝܬܐ K. Al. ܡܚܝܬܐ Al.

Traditionally the O.S. ܡܚܝܬܐ *he will bless*, is read as if with Zqapa, and so all Pa'els with ܡ.

d. For those causatives of verbs ܡܚܝܬܐ, ܡܚܝܬܐ, ܡܚܝܬܐ, ܡܚܝܬܐ which vary between Pthakha and Zqapa, see § 45 b, c.

e. Several first conjugation verbs in U. Ash. have Pthakha on the first radical¹. These in K. as in O.S. have Zqapa; see § 46.

f. Many words which etymologically, or on the analogy of O.S. would have Pthakha, are in many districts, especially in Urmi, pronounced with Zqapa. In other districts, especially in K. Al., they vary between Zqapa and Pthakha. It seems better to write these with Pthakha on the O.S. analogy or according to the etymology. Such are the feminines of the form ܡܚܝܬܐ *queen*, from ܡܚܝܬܐ, § 86 b.

g. So also words of the form ܡܚܝܬܐ § 77 (2), p. 231.

h. And those of the form ܡܚܝܬܐ § 77 (3), p. 233.

i. And those of the form ܡܚܝܬܐ § 81 (5), p. 244.

¹ ܡܚܝܬܐ *I know*, in Al. is *yādin* or *yēdin*; ܡܚܝܬܐ is *kīdin* or *kēdin*.

j. In Ti. Al. MB. the names of the first four days of the week are pronounced with a Zqapa on **א**, as **אֲדֹנֵי הַיּוֹם** = O.S. **אֲדֹנֵי הַיּוֹם** *Sunday*, p. 287. [But in Al. also with second Zlama, as *tloshéba*.]

k. Also the following sometimes have Zqapa, esp. in U.

אֲדֹנֵי m. *bishop*, Arab.; lit. *our father*, cf. O.S. **אֲדֹנֵי**.

אֲדֹנֵי m. = O.S. **אֲדֹנֵי** *brother*, § 79.

אֲדֹנֵי as, O.S.; usually pron. *akh* (p. 169). So **אֲדֹנֵי**.

אֲדֹנֵי etc., § 16 (2) b.

אֲדֹנֵי Tkh. = **אֲדֹנֵי** U. m. *labour, trouble*.

אֲדֹנֵי (p. 160) in Al. has Pthakha, but **אֲדֹנֵי** always Zqapa.

אֲדֹנֵי U. = **אֲדֹנֵי** K. m. *reward, pay* (= **אֲדֹנֵי** Al.).

אֲדֹנֵי O.S. = **אֲדֹנֵי** Ti. = **אֲדֹנֵי** U. Ti. *bell*, m., p. 288.

אֲדֹנֵי *joy*, O.S.

אֲדֹנֵי Al. also **אֲדֹנֵי** but, p. 188.

אֲדֹנֵי *angel*, m. O.S. (both with Zqapa sound).

אֲדֹנֵי m. (O.S. **אֲדֹנֵי**) *tabernacle, goats' hair tent*.

אֲדֹנֵי U. or **אֲדֹנֵי** K., O.S. (for **אֲדֹנֵי**) *balance*.

אֲדֹנֵי (**אֲדֹנֵי** Ti.) m. *poison* (= **אֲדֹנֵי** Tkh.). In O.S. *medicine*.

אֲדֹנֵי O.S. = **אֲדֹנֵי** Ti. = **אֲדֹנֵי** U. *a male lamb*.

אֲדֹנֵי, O.S. **אֲדֹנֵי** *priest* [for **אֲדֹנֵי**, p. 246].

אֲדֹנֵי *Raca* O.S.

l. Some words with Pthakha in O.S. have Zqapa almost if not quite universally in N.S. and are therefore so written.

אֲדֹנֵי *vinegar*, m., O.S. **אֲדֹנֵי**.

אֲדֹנֵי f. U. = **אֲדֹנֵי** f. Ti. = **אֲדֹנֵי** O.S. m. *a needle*.

ܡܫܝܢ m. *back, girdle, loins*, O.S. 'ܡ, for ܡܫܝܢ.

ܡܫܝܢ f. *metal bowl*, O.S. 'ܡ; usually in N.S. 'ܡ.

ܡܫܝܢ m. *boy*, O.S. ܡܫܝܢ.

ܡܫܝܢ f. *sea*, O.S. ܡܫܝܢ m., Heb. ים, Chald. ܡܫܝܢ.

ܡܫܝܢ *who* = O.S. ܡܫܝܢ (ܡܫܝܢ). The Azerbaijan Jews have Pthakha here.

ܡܫܝܢ m. *basket*, O.S. 'ܡ.

ܡܫܝܢ *very*, so Az. (in K. Al. ܡܫܝܢ is used as an adjective = *great*).

ܡܫܝܢ m. *teacher*, § 20 (14), O.S. 'ܡ.

ܡܫܝܢ (in Ti. Pthakha) *there* = O.S. ܡܫܝܢ, p. 167.

m. Zqapa is pronounced Pthakha in ܡܫܝܢ ܡܫܝܢ *he killed me* (f.), and so the other persons, § 50.

§ 88. Zlama for Pthakha or Zqapa.

There is a great tendency to use Zlama in N.S. for O.S. Pthakha or more rarely for Zqapa. This is especially the case in Salamas, Qudshanis, etc. Also in foreign words Zlama in one district corresponds to Pthakha or Zqapa in another. We thus have:—

a. The present, the imperative etc. in second conjugation verbs in Sal. Q. etc. See §§ 35 sqq. and 91.

b. Also in the same districts many words of the form ܡܫܝܢ *deacon* (pronounced ܡܫܝܢ), etc., § 77 and see below § 91.

c. Universally in verbs etc. where under the influence of the letters ܡܫܝܢ O.S. writes Pthakha, N.S. writes Zlama; as ܡܫܝܢ N.S. = ܡܫܝܢ O.S. *he dwells*.

d. So the 2nd pers. singular masculine of the first present of verbs, and of the preterite where the object is expressed synthetically

(§ 50), as **שָׁחַתְּ** N.S. = **שָׁחַתְּ** (**שָׁחַתְּ** **שָׁחַתְּ**) O.S. *thou killest*,
שָׁחַתְּ N.S. = **שָׁחַתְּ** (**שָׁחַתְּ** **שָׁחַתְּ**) O.S. *he killed thee*
 (m.), and so if the subject is of the first person sing. masc.

e. The first five days of the week in most districts, § 28 (5) and p. 285; as **שָׁבַת** m. = **שָׁבַת** O.S. *Sunday*.

f. The past participle of verbs **פָּתַח**, first conjugation, as **פָּתַח** for **פָּתַח** O.S. *revealed*.

g. Also the following:—

אֶגָּר (*égar*) Al. = **אֶגָּר** if, p. 185.

אֶגָּר m., O.S. **אֶגָּר** or **אֶגָּר** moth, book-worm, § 89.

אֶגָּר, or **אֶגָּר** Al. = **אֶגָּר** O.S. *below*.

אֶגָּר K. = **אֶגָּר** O.S. *four*, f.

אֶגָּר U. m. or **אֶגָּר** U. K., O.S. *guest*.

אֶגָּר U. f. or **אֶגָּר** K. *mill*, § 96.

אֶגָּר, O.S. **אֶגָּר**, *widow*.

אֶגָּר Tkh., **אֶגָּר** Ti. = **אֶגָּר** O.S. *seven*, f. (**אֶגָּר**), p. 64.

אֶגָּר Al., **אֶגָּר** U. K. *light*, m. But in K. they generally say **אֶגָּר**.

אֶגָּר Ti. Sh., **אֶגָּר** U., **אֶגָּר** Tkh. or **אֶגָּר** MB. *stove*, f.,

[usually **אֶגָּר** (**אֶגָּר**) in K.].

אֶגָּר, **אֶגָּר**, cf. § 67.

אֶגָּר (*bésa*) Al., **אֶגָּר** U. K. *enough*.

אֶגָּר, O.S. **אֶגָּר** *herd*, m.

אֶגָּר, also **אֶגָּר** as O.S. *son of man*.

אֶגָּר or **אֶגָּר** as O.S. *lightning*.

אֶגָּר U. Q. Sal. m. (**אֶגָּר**), or **אֶגָּר**

K. f. = O.S. **אֶגָּר** (for **אֶגָּר**) *side*, p. 225.

אֶגָּר U. *beggar* = **אֶגָּר** O.S. (*collector*), p. 235.

אֶגָּר Ash., **אֶגָּר** Z. = **אֶגָּר** U. K., O.S. *man* (in U. *husband*). So in U. **אֶגָּר** *husbands*, p. 50.

אֶגָּר = O.S. **אֶגָּר** *kid*, m.

אֶגָּר Tkh. = **אֶגָּר** Al. *labour*, *trouble*.

אֶגָּר = **אֶגָּר** O.S., Al. *thief*, m.

אֶגָּר Tkh. = **אֶגָּר** Ti., O.S. *garden*.

ܕܕܒܐ U. = O.S. ܕܕܐ *leprosy*, f.

ܕܕܐܝܐ (*gerek*) Al. = ܕܕܐ U. *must*.

ܕܕܐܝܐ *bridge*, see p. 42.

ܕܕܐܝܐ Al. (second Zlama) = ܕܕܐ O.S.,
U. *gold*, m.

ܕܕܐܝܐ = ܕܕܐ U. *rain-watered land*.

ܕܕܐܝܐ Sal. = ܕܕܐ U. *debt*, Pers. m.

ܕܕܐܝܐ Tkh. *resin, sweat*, p. 42.

ܕܕܐܝܐ = O.S. ܕܕܐ *side*, f.

ܕܕܐܝܐ = O.S. and Al. ܕܕܐ *beard*, m.

ܕܕܐܝܐ U. K. = ܕܕܐ Al. Z. *plain*.

ܕܕܐܝܐ K. = ܕܕܐܝܐ O.S. *now*.

ܕܕܐܝܐ (U. first, Ti. second Zlama)
= O.S. ܕܕܐ *bell*, m. Also ܕܕܐ Ti.
(ܕܕܐ : cf. ܕܕܐܝܐ N.S. *cliff*, m.).

ܕܕܐܝܐ = O.S. ܕܕܐ *reed*, m.

ܕܕܐܝܐ K. Al. = ܕܕܐ O.S., U. *com-
panion*, m.

ܕܕܐܝܐ Sal. = ܕܕܐ U. K., O.S. *strength,
host*, m.

ܕܕܐܝܐ Sal. = ܕܕܐ U. *a present*,
(ܕܕܐܝܐ Tkh., eighth pl.).

ܕܕܐܝܐ Sal., U., sometimes K. = ܕܕܐ
K., O.S. *suffering*, m.

ܕܕܐܝܐ = O.S. ܕܕܐ *bridegroom*, m.

ܕܕܐܝܐ rare = O.S. ܕܕܐ *unclean*
(usually ܕܕܐ).

ܕܕܐܝܐ = O.S. ܕܕܐ, § 112, m.

ܕܕܐܝܐ U. K. = ܕܕܐ Ti. = ܕܕܐ Az. = O.S.
ܕܕܐ *tooth*, m. So ܕܕܐܝܐ U. K. =
ܕܕܐ Ti. *a tooth of a cogwheel*.

ܕܕܐܝܐ = O.S. ܕܕܐ *famine, hunger*, m.

ܕܕܐܝܐ *furrow*, O.S. ܕܕܐ, p. 206.

ܕܕܐܝܐ, see § 121.

ܕܕܐܝܐ MB. = ܕܕܐ O.S., U. K. *bread*,
m.

ܕܕܐܝܐ Sal. (first Zlama) = ܕܕܐ U. K.
f. § 18 (2).

ܕܕܐܝܐ (i.e. ܕܕܐܝܐ) U. K. = ܕܕܐܝܐ O.S.,
Al. Z. *water*.

ܕܕܐܝܐ Sal. = ܕܕܐ U. K. *who*, § 13.

ܕܕܐܝܐ *maxim*, from ܕܕܐܝܐ O.S.
and N.S. *parable*.

ܕܕܐܝܐ (Sal. first, Z. second Zlama)
= ܕܕܐ U., O.S. *river*, m.

ܕܕܐܝܐ U. = ܕܕܐ K., O.S. *naphtha,
paraffin*, m.

ܕܕܐܝܐ Tkh. Ash. = ܕܕܐ U. Ti., O.S.
moon, m.

ܕܕܐܝܐ and ܕܕܐܝܐ Al. *Syriac*.

ܕܕܐܝܐ = ܕܕܐ O.S. *swimming*.

ܕܕܐܝܐ Q. = ܕܕܐ U. K., O.S., p. 285.

𐎠𐎡𐎴 = O.S. '𐎠 winter, m.

𐎠𐎡𐎴 = O.S. '𐎠 thigh, f.

𐎠𐎡𐎴 K. = '𐎠 U., O.S. *signet*.

𐎠𐎡𐎴 or 𐎠𐎡𐎴 U. a barren woman = 𐎠𐎡𐎴 K. Sal. The O.S. has 𐎠𐎡𐎴 m. 𐎠𐎡𐎴 f.

𐎠𐎡𐎴, 𐎠𐎡𐎴 etc., see p. 64.

𐎠𐎡𐎴 = O.S. '𐎠 potsherd, m. Also 𐎠𐎡𐎴 § 77 (3).

𐎠𐎡𐎴 Al. = '𐎠 Tkh. (U. 𐎠𐎡𐎴) *wave*.

𐎠𐎡𐎴, O.S. also '𐎠 blossom, m.

𐎠𐎡𐎴 Ti. = '𐎠 Sh., 𐎠𐎡𐎴 U. Tkh. *hoopoe* (otherwise 𐎠𐎡𐎴 Tkh. m. 𐎠𐎡𐎴 m. Ti., 𐎠𐎡𐎴 Ti., 𐎠𐎡𐎴 U. K. m.).

𐎠𐎡𐎴 or 𐎠𐎡𐎴 = O.S. 𐎠𐎡𐎴 *crack*, also in N.S. *blossom*, m.

𐎠𐎡𐎴 U. = '𐎠 O.S. = '𐎠 K. *lamb*, m.

𐎠𐎡𐎴 U. = '𐎠 K., O.S. *Paradise*, f.

𐎠𐎡𐎴 = O.S. '𐎠 iron, m., p. 293.

𐎠𐎡𐎴 U. f. = 𐎠𐎡𐎴 Al. *opportunity*. (In K. 𐎠𐎡𐎴.)

𐎠𐎡𐎴 m. = O.S. 𐎠𐎡𐎴 or 𐎠𐎡𐎴 *crumb*, cf. 𐎠𐎡𐎴

§ 83 (14) and 𐎠𐎡𐎴 m. § 18 (5).

Also 𐎠𐎡𐎴.

𐎠𐎡𐎴 Sal. = '𐎠 U. *soap*, m.

𐎠𐎡𐎴 = O.S. '𐎠 *fine weather*.

𐎠𐎡𐎴 or 𐎠𐎡𐎴 (also 𐎠𐎡𐎴) Al. *Kurdish*.

𐎠𐎡𐎴 = O.S. '𐎠 *partridge*.

𐎠𐎡𐎴 = O.S. '𐎠 *basket*. So N.S.

𐎠𐎡𐎴 a smaller basket.

𐎠𐎡𐎴, rarely as O.S. 𐎠𐎡𐎴 *skull*.

𐎠𐎡𐎴 Q. Sal. = '𐎠 U. K. *many, very*, (O.S. 𐎠𐎡𐎴 *great*), § 25 (7).

𐎠𐎡𐎴 going, § 46, = O.S. '𐎠 an insect, or creeping.

𐎠𐎡𐎴 = O.S. 𐎠𐎡𐎴 or '𐎠 *chain*.

𐎠𐎡𐎴 (i U., é Al.) = O.S. '𐎠 *year*.

𐎠𐎡𐎴 (é) Al. or '𐎠 as O.S. *hour*.

𐎠𐎡𐎴 U. = O.S., K. 𐎠𐎡𐎴 *worm*, f. (Also N.S. 𐎠𐎡𐎴

or 𐎠𐎡𐎴, 𐎠𐎡𐎴 Tkh.)

𐎠𐎡𐎴 or 𐎠𐎡𐎴 Ti. = O.S. 𐎠𐎡𐎴 *eighteen*.

𐎠𐎡𐎴 part of U., elsewhere '𐎠 as O.S. *July*, m.

𐎠𐎡𐎴 see § 121 and p. 64.

h. On the other hand we have N:S. Pthakha or Zqapa for O.S. Zlama in the following:—

ܐܬܬܐ, also as O.S. ܐܬܐ scabbard, f.

ܐܬܐ, in O.S. also ܐܬܐ entrail, m.

ܐܬܐ U., also ܐܬܐ as O.S. = ܐܬܐ

K. (ܐ) = ܐܬܐ (ܐ) Diz sheep
(rarely singular, m.).

So also N.S. and Az. ܐܬܐ I = O.S. ܐܬܐ.

i. We have Zlama for Pthakha as an euphonic vowel in forms like ܐܬܐ U. Ti. = ܐܬܐ Tkh. = ܐܬܐ O.S. Also in Al. before a vowelless consonant with ܐ, ܐ, ܐ, and ܐ (ܐ). In U. these in speaking take, when necessary, a half Zlama; in O.S. Pthakha. But in forms like ܐܬܐ, ܐܬܐ a whole Zlama in N.S.

§ 89. (1) *Rwaṣa in N.S., not in O.S.*

a. The past participles of all second conjugation verbs, and hence the preterites, ܐܬܐ N.S. = ܐܬܐ O.S.

b. Also the following:—

ܐܬܐ, O.S. ܐܬܐ camel, m.

ܐܬܐ, O.S. ܐܬܐ round.

ܐܬܐ Sal. Sp. = ܐܬܐ U. K., O.S.
dream, m.

ܐܬܐ Al. = O.S., U. ܐܬܐ dark-
ness, m.

ܐܬܐ = O.S. ܐܬܐ pig, m.

ܐܬܐ = O.S. ܐܬܐ dew, m.

ܐܬܐ = O.S. ܐܬܐ rhubarb.

ܐܬܐ in O.S. also ܐܬܐ mushroom.

ܐܬܐ = O.S. and Al. ܐܬܐ half, m.

ܐܬܐ U. Ti. = ܐܬܐ Tkh. (cf. O.S.

ܐܬܐ pl.) almond, m. [unless

it should be ܐܬܐ = O.S. ܐܬܐ].

ܐܬܐ = O.S. ܐܬܐ reverend.

ܐܬܐ Al. = ܐܬܐ O.S., U. K. hole,
m., p. 304.

ܐܬܐ or as O.S. ܐܬܐ fog, m.,
§ 76.

ܐܬܐ or as O.S. ܐܬܐ earth, m.

ܐܬܐ Diz, sheep, § 88, *h.*

ܐܬܐ Al. = ܐܬܐ U. Tkh. f. =

ܐܬܐ O.S. finger, § 95, *g.*

𐎧𐎠𐎢𐎠 U. K. = 𐎧𐎠𐎢𐎠 Al. =

𐎧𐎠𐎢𐎠 O.S. *stature*.

𐎧𐎠𐎢𐎠 *elbow* (also of a stove)

= O.S. 𐎧𐎠𐎢𐎠 *heel, ankle*.

𐎧𐎠𐎢𐎠 = O.S. '𐎧𐎠 or 𐎧𐎠𐎢𐎠 *hill*.

𐎧𐎠𐎢𐎠 *shoulder, m.* The O.S.

𐎧𐎠𐎢𐎠 is a *winnowing shovel*

= N.S. 𐎧𐎠𐎢𐎠, which also is
an oar and a shoulder blade.

𐎧𐎠𐎢𐎠 = (?) O.S. and N.S. 𐎧𐎠𐎢𐎠

ears of corn.

𐎧𐎠𐎢𐎠 *true* = O.S. 𐎧𐎠𐎢𐎠 *up-*

right (whence 𐎧𐎠𐎢𐎠 N.S.

fat). Cf. O.S. 𐎧𐎠𐎢𐎠 𐎧𐎠𐎢𐎠

orthodox.

Similarly we have 𐎧𐎠𐎢𐎠 U. = 𐎧𐎠𐎢𐎠 K., O.S. *an age, m.*; 𐎧𐎠𐎢𐎠 U.

Sal. Q. Gaw. Tkh. J. = '𐎧𐎠 Ti. Al., O.S. *day, m.* For 𐎧𐎠𐎢𐎠 see § 13.

(2) *Rwaša in O.S., not in N.S.*

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *examination, m.*

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *knee, f.*

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *laughter, m.*

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *millet*.

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *thread, weft, m.*

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *sweat, f.*, § 105.

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *mole*.

𐎧𐎠𐎢𐎠 *bad*, O.S. '𐎧𐎠 or '𐎧𐎠, *desolate*.

𐎧𐎠𐎢𐎠 with affixes, § 25 (5).

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *eye-paint*.

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *bridle, m.*

𐎧𐎠𐎢𐎠 = O.S. 𐎧𐎠𐎢𐎠 (O.S. pl.

𐎧𐎠𐎢𐎠), *a sieve*, p. 282.

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *work, m.*

𐎧𐎠𐎢𐎠 Ti. = 𐎧𐎠𐎢𐎠 U. Tkh., O.S.

mouth, edge (of a sword), m.

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠 (𐎧𐎠 like 𐎧𐎠

usually), *flea, m.*

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *far*, (𐎧𐎠𐎢𐎠 Al.).

𐎧𐎠𐎢𐎠, O.S. '𐎧𐎠, *sesame, f.*

Similarly we have 𐎧𐎠𐎢𐎠 (or '𐎧𐎠 Al.) often for 𐎧𐎠𐎢𐎠 [or 𐎧𐎠𐎢𐎠

O.S.] *a star, m.*; 𐎧𐎠𐎢𐎠 Ti. for 𐎧𐎠𐎢𐎠 O.S. *storeroom*; 𐎧𐎠 Ti. = '𐎧𐎠

U. *low*; 𐎧𐎠𐎢𐎠 or 𐎧𐎠𐎢𐎠 m. *error*; 𐎧𐎠𐎢𐎠 or '𐎧𐎠 (also

ܐܕܢܐ f.) *corner*; ܐܡܬܐ or 'ܐܬܐ *handful*. Also in Al. some feminines in ܐܬܐ, ܐܬܐ are often pronounced with *u*, as ܬܠܒܬܐ *tlubta*.

§ 90. *Rwaṣa* in part of the Urmi plain is generally followed by a Yudh sound in speaking. Thus ܒܐܝܬܐ *bazaar* (so O.S.) becomes ܒܐܝܬܐ or even ܒܐܝܬܐ sometimes. In Sal. Sp. etc. an aspirated ܐ often follows *Rwaṣa*; as ܐܠܐܝܬܐ for ܐܠܐܝܬܐ *money*. And also either ܐ or ܐ follow similar sounds, such as ܐܐ or ܐܐ. Thus ܐܐܝܬܐ *having sat* (f.), ܐܐܝܬܐ *I was worth*; and even in words like ܐܐܝܬܐ *stealing* (ܐܐܝܬܐ).

§ 91. In Gaw. J. and to a somewhat smaller extent in Q. Sal., Pthakha and Zqapa very often have the second long-Zlama sound; as ܐܐ *one*, pron. *khé*; ܐܐܝܬܐ *first*, pron. *qémâya*; ܐܐܝܬܐ *he heals*, pron. *bésim*, § 35; ܐܐܝܬܐ, (O.S. ܐܐܝܬܐ), *vinegar*, m., pron. *khéla*; ܐܐ for, in Sal. pron. *qé*; ܐܐܝܬܐ *soul*, f., pron. *géna*; ܐܐܝܬܐ *recess in a wall*, f., in Sal. pron. *kéwi*; ܐܐܝܬܐ *furnace*, m., *étuna*. So some Al. words, § 88.

§ 92. *Metathesis* is very common in N.S.

a. *Vowels*.

ܐܐܝܬܐ U. = ܐܐܝܬܐ K. = ܐܐܝܬܐ O.S. *widower*.

ܐܐܝܬܐ *echo*, f., and similar words, § 16, *e*, for 'ܐܐܝܬܐ'.

ܐܐܝܬܐ, O.S. ܐܐܝܬܐ *daughter*.

ܐܐܝܬܐ, O.S. ܐܐܝܬܐ (ܐܐ) *vine*, f.

ܐܐܝܬܐ U. = O.S., K. ܐܐܝܬܐ *companion*, f., § 17.

ܐܐܝܬܐ U., ܐܐܝܬܐ (ܐܐ) K. = O.S. ܐܐܝܬܐ (ܐܐ) *new*, f. (root ܐܐܝܬܐ).

ܐܐܝܬܐ ('ܐܐ K.) = O.S. ܐܐܝܬܐ *account, reckoning*, m.

ᐃᐃᐃᐃ (p. 73) f. = O.S. ᐃᐃᐃᐃ m. *midday meal, noon*.

ᐃᐃᐃ K. = O.S. ᐃᐃᐃ or ᐃᐃᐃ *shield, f.*

ᐃᐃᐃ, O.S. ᐃᐃᐃ *barley, pl.* So ᐃᐃᐃᐃ = O.S. ᐃᐃᐃᐃ *barley-corn, cf. § 45, d, e.*

ᐃᐃᐃᐃ = ᐃᐃᐃᐃ O.S. *scorpion, f.*

ᐃᐃᐃ, (for ᐃᐃᐃ) = O.S. ᐃᐃᐃ *iron, m., § 88, g.*

ᐃᐃᐃ or ᐃᐃᐃ (O.S. ᐃᐃᐃ) *blackbird, from ᐃᐃ to be black.*

ᐃᐃᐃ (ᐃᐃᐃ) = O.S. ᐃᐃᐃ *October, November, m., § 28 (12).*

b. *Consonants.*

Numerals like ᐃᐃᐃᐃᐃ K., ᐃᐃᐃᐃᐃᐃ U., § 28 (1).

Most verbs ᐃ and ᐃ in forming the verbal noun, etc., § 38. So also in Sp. in the present of some verbs ᐃ, as ᐃᐃᐃ = ᐃᐃᐃ they are baptized, ᐃᐃᐃ = ᐃᐃᐃ they weave, and sometimes in Al.

Also the following:—

ᐃᐃ MB. or ᐃᐃ U. or ᐃᐃ as O.S. *to swear.*

ᐃᐃ Z. Az. or ᐃᐃᐃ Ti. = ᐃᐃᐃ U., O.S. *a vessel, dish, m.*

ᐃᐃᐃ Al. (*anhé* or *anhi*; fem. only) = ᐃᐃᐃ they, § 10.

ᐃᐃ MB. as O.S. or ᐃᐃ U. K. or ᐃᐃ U. *to bake.*

ᐃᐃ or ᐃᐃ *to be cold, p. 120.*

ᐃᐃ or ᐃᐃ (as O.S.) *to spit.*

ᐃᐃ K. (as O.S.), ᐃᐃ U., ᐃᐃ Tkh. *to wish.* So Az. imperative ᐃᐃ *wish.*

ᐃᐃᐃ for O.S. ᐃᐃᐃ *ice, m.*

ᐃᐃᐃ (rare) = ᐃᐃᐃ U., ᐃᐃᐃ Tkh. *cause, subject.*

ܠܗܕܡܢܐ U. or **ܠܗܕܡܢܐ** U. or **ܠܗܕܡܢܐ** Ti. *fist*, m., perh. from **ܠܗܕܡܢܐ** *handful*, which is also sometimes inverted to **ܠܗܕܡܢܐ**. In N.S. **ܠܗܕܡܢܐ** = *to hold in the hand*, § 113, m.

ܠܗܕܡܢܐ f. also as O.S. **ܠܗܕܡܢܐ** or **ܠܗܕܡܢܐ** **ܕܥܝܢܐ** *eyebrow*.

ܠܗܕܡܢܐ = O.S. **ܠܗܕܡܢܐ** = **ܠܗܕܡܢܐ** Tkḥ. = **ܠܗܕܡܢܐ** Ti. *coal*.

ܠܗܕܡܢܐ, some parts of, § 46.

ܠܗܕܡܢܐ K. *to tumble or push down*, perh. = **ܠܗܕܡܢܐ** K. *to invert* = O.S. **ܠܗܕܡܢܐ**.

ܠܗܕܡܢܐ or **ܠܗܕܡܢܐ** as Arab. or **ܠܗܕܡܢܐ** K. *quilt*, m.

ܠܗܕܡܢܐ or **ܠܗܕܡܢܐ** Ti. f. = **ܠܗܕܡܢܐ** O.S. m. *needle*.

ܠܗܕܡܢܐ see **ܠܗܕܡܢܐ** above.

ܠܗܕܡܢܐ as O.S. or **ܠܗܕܡܢܐ** in Baz, *to reap*.

ܠܗܕܡܢܐ or **ܠܗܕܡܢܐ** *to be worth*, p. 124.

ܠܗܕܡܢܐ *to fold* = O.S. **ܠܗܕܡܢܐ** (Pa'el).

ܠܗܕܡܢܐ a variant in U. for **ܠܗܕܡܢܐ** *to taste*.

ܠܗܕܡܢܐ U. K. = **ܠܗܕܡܢܐ** Al., O.S. *to bear, lay (eggs)*. So **ܠܗܕܡܢܐ** U. K. Az.

ܠܗܕܡܢܐ or **ܠܗܕܡܢܐ** *to hasten*, p. 107.

ܠܗܕܡܢܐ (as O.S.) and **ܠܗܕܡܢܐ** *to learn*.

ܠܗܕܡܢܐ U. **ܠܗܕܡܢܐ** K. *a bond*, see § 112, and p. 288.

ܠܗܕܡܢܐ or **ܠܗܕܡܢܐ** (the O.S. **ܠܗܕܡܢܐ**) *to be long*.

ܠܗܕܡܢܐ Al., O.S. or **ܠܗܕܡܢܐ** Tkḥ. *to be green* (in O.S. *to be pale*).

ܠܗܕܡܢܐ = O.S. **ܠܗܕܡܢܐ** or **ܠܗܕܡܢܐ** *to be black*.

ܠܗܕܡܢܐ or **ܠܗܕܡܢܐ** *to shut*, § 113, e.

دَی in K. = ٤٢٢ U. *to subside*, as a swelling, Heb. נָשָׁב.

دَسَمَ Sal. = دَسَمَ U. or دَسَمَ U. *a kokha* (village officer).

لَکِب, O.S. لَکِب or لَکِب *to lick*.

مَلَمَد or مَلَمَد *full to the brim*.

لَدَن as Arab. or لَدَن *curse*, f.

لَکِب *to lap*, for لَکِب, § 46, p. 118.

لَد or لَد or لَد all K. *a wood*, m.

مَلَمَد or مَلَمَد K. *to crawl*.

مَلَمَد for مَلَمَد O.S. *to freeze*, see لَد above.

مَلَمَد U. = N.S. مَلَمَد *to become dark*, § 83 A. (10).

مَلَمَد or مَلَمَد *to push*. See مَلَمَد above.

مَلَمَد from O.S. مَلَمَد *to go round*.

مَلَمَد in the K. sense *to wink*, perhaps for مَلَمَد = مَلَمَد § 83 A. (2).

مَلَمَد or مَلَمَد *to clap, chirp*. The latter also *to whisper*. See below, § 113, e.

مَلَمَد or مَلَمَد *to make a hedge*, p. 265 and § 113, e.

مَلَمَد K. from N.S. دَد, § 119, *to intertwine*, p. 262.

مَلَمَد O.S. *to mumble*, perh. conn. with مَلَمَد p. 254.

مَلَمَد *to whine* = مَلَمَد or مَلَمَد, p. 271.

مَلَمَد (م often as و) or مَلَمَد as O.S. *fine flour*, m.

مَلَمَد K. or مَلَمَد K. or مَلَمَد U. *to wedge in*, p. 274.

مَلَمَد, some parts of, § 46.

مَلَمَد or مَلَمَد or مَلَمَد *to wrinkle, crumple*, p. 268.

ܡܕܢܝܬܐ *to tangle*, from N.S. **ܡܢܝܬܐ** K. (O.S. **ܡܢܝܬܐ**) *to tie in a knot*, § 119, and p. 262.

ܡܕܝܬܐ U. *to throb, twitch*, = O.S. **ܡܕܝܬܐ** *to wink, flap the wings* (not the same word as **ܡܕܝܬܐ** K. or **ܡܕܝܬܐ** U. *to throw*).

ܡܕܝܬܐ or **ܡܕܝܬܐ** *to change*, p. 269.

ܡܕܝܬܐ *to sprawl*, Chald. **ܡܕܝܬܐ**, p. 269.

ܡܕܝܬܐ K. or **ܡܕܝܬܐ** U. *to break*, O.S. **ܡܕܝܬܐ**, p. 268.

ܡܕܝܬܐ K. Al. (as O.S.) or **ܡܕܝܬܐ** K. Al. *to descend*.

ܡܕܝܬܐ U. = **ܡܕܝܬܐ** Al., O.S. = **ܡܕܝܬܐ** K. *to attack, hit*.

ܡܕܝܬܐ or **ܡܕܝܬܐ** *to be old*, § 46.

ܡܕܝܬܐ or **ܡܕܝܬܐ** or **ܡܕܝܬܐ** Sal. (with **ܡ** sound) = **ܡܕܝܬܐ** O.S. *pillow*.

ܡܕܝܬܐ or **ܡܕܝܬܐ** = O.S. **ܡܕܝܬܐ** *threshold*.

ܡܕܝܬܐ or **ܡܕܝܬܐ** = O.S. **ܡܕܝܬܐ** (whence **ܡ** in N.S.) *rat, mouse, m.*

ܡܕܝܬܐ U. K. or **ܡܕܝܬܐ** U. *to rain, snow*. The former also is *to curdle* (but pron. **ܡܕܝܬܐ**), and in Al. *to hold, hold together*, as O.S. Perhaps the sense of rain or snow is that of drops of water holding together.

ܡܕܝܬܐ U. Tkh. Sal. = **ܡܕܝܬܐ** Ti. = **ܡܕܝܬܐ** Al., O.S. *nine, m.*

ܡܕܝܬܐ Tkh. = **ܡܕܝܬܐ** Sh. = **ܡܕܝܬܐ** Ti. = **ܡܕܝܬܐ** Al. = **ܡܕܝܬܐ** O.S. *nine, f.*

ܡܕܝܬܐ U. = **ܡܕܝܬܐ** K. (O.S. **ܡܕܝܬܐ**) *to lose taste*, also in K. *to be disliked*.

ܡܕܝܬܐ U. or **ܡܕܝܬܐ** K. = **ܡܕܝܬܐ** O.S. *branch, m.* (in Al. **ܡܕܝܬܐ**).

ܡܕܝܬܐ U. K. = **ܡܕܝܬܐ** Tkh. *flower, m.*, p. 289.

ܟܝܢ K. = ܟܝܢ U. *to be strained* (liquids), Chald. ܟܝܢ *to be pressed*, [the first also *to leak, to dry up*, the second *to be pure or clear*].

ܟܝܢ = ܟܝܢ = ܟܝܢ Tergawar, *to crouch, die*, used of dogs and non-Christians.

ܟܝܢ Tkh. *raven*, for ܟܝܢ = ܟܝܢ p. 289 ?

ܟܝܢ U. K. = ܟܝܢ O.S. Al. Bo. = ܟܝܢ, *key*, f. [Greek words are constantly taken into Syriac from the accusative, as now in Greece the accusative remains in common speech to the exclusion of the nominative.] In Kurd. *qlâl*.

ܟܝܢ or ܟܝܢ *a Qudshanis man*.

ܟܝܢ Al. = ܟܝܢ p. 107. Distinguish ܟܝܢ *to be cold*, p. 109.

ܟܝܢ as O.S. m. f. = Arab. ܟܝܢ *louse*.

ܟܝܢ U. Tkh. or ܟܝܢ or ܟܝܢ K. *to gather* (clothes).

ܟܝܢ = ܟܝܢ Sp. *to be tired*, p. 118.

ܟܝܢ K., also ܟܝܢ K. (O.S. ܟܝܢ) *to think*, p. 303.

ܟܝܢ often in U. for ܟܝܢ *I ride*, p. 130.

ܟܝܢ or ܟܝܢ *permission*, f., Arab.

ܟܝܢ or ܟܝܢ K. *to find out about* (so N.S. ܟܝܢ p. 98), *receive news*. O.S. ܟܝܢ ?

ܟܝܢ U. as Arab. = ܟܝܢ Al. also as Arab. *to be in love*, p. 109.

ܟܝܢ *to run about or away*, also in K. *to wrench*, for ܟܝܢ. Cf. O.S. ܟܝܢ *to break*, Heb. ܟܝܢ *to run about*. Cf. O.S. and N.S. ܟܝܢ *a bazaar, street*.

ܟܝܢ or ܟܝܢ *a lizard*, p. 34.

ܟܝܢ, usually ܟܝܢ as O.S., *an oven in the ground*, p. 232.

CONSONANTS.

§ 93. A noun is often repeated for emphasis, or to express a collective substantive, or for some such reason, and the first letter is then changed to Mim. The second time the noun is sometimes shortened. Thus **ܡܕܢܐ ܡܕܢܐ** *all sorts of money*; **ܡܢܐ ܡܢܐ** *a kind of man*; **ܡܕܢܐ ܡܢܐ** or **ܡܢܐ ܡܢܐ** *some sort of a book*; **ܡܢܐ ܡܢܐ** *passenger's luggage* (clothes and things of a similar nature) etc. This is only colloquial, and we may compare the English nursery language, 'Georgey-porgey' and the like. The same sense is rarely obtained by adding **ܡܢܐ** § 25 (3).

§ 94. *Irregular aspiration in N.S.*

In the following cases letters are aspirated in N.S., where according to the analogy of O.S. they should be hard.

a. When the ground form has an aspirate, or the reverse, all the inflections and almost always all the derivatives have the same in N.S.; thus we have for the present of the verb *to steal* **ܡܢܐ**, **ܡܢܐ**: not **ܡܢܐ** (ܡ) as in O.S. § 84; so causatives follow the primitives and not the rule in O.S. that 'the radical following the Aph'el preformative is soft, the next hard, the next soft'. Thus **ܡܢܐ** (ܡ) not **ܡܢܐ** (ܡ) as O.S. *to give in marriage*; and so several causatives or virtual causatives which have no primitive, as **ܡܢܐ**, not **ܡܢܐ**, *to rebuke, scold*; so also verbs derived from nouns, or other verbs, as **ܡܢܐ** *to have leprosy*, from **ܡܢܐ** O.S. and N.S. (ܡ U.) *leprosy*, m. f.; **ܡܢܐ** U. *to become dark*, same as **ܡܢܐ** (both ܡ); **ܡܢܐ** *to cloud over*, from **ܡܢܐ** O.S. and N.S. *cloud*, p. 45, from which we must distinguish **ܡܢܐ** (ܡ) *shame*, pronounced respectively *éwa*, *oiba*. But we have **ܡܢܐ** *old age*, and **ܡܢܐ** *grace*, as O.S. (the

latter not colloquial) from **سَلَب**, **سَلَب**. We have **سَلَب** U. K. Al., O.S. *repentance*, against **سَلَب**: but **سَلَب** K. Al. We find **سَلَب** U. (foreign) and **سَلَب** U. both = *rider* (the former in Al. is a *nobleman*); **سَلَب** (foreign) *library*, f., against **سَلَب** to *write*, **سَلَب** *book*, m.; **سَلَب** = **سَلَب** *female*; and so some others.

b. The **س** in the pronominal affixes of the second person is soft, as against the forms which probably correspond to them in O.S. See § 11.

c. In Tkhuma, Tiari, Alqosh and neighbouring districts the terminations **سَلَب**, **سَلَب**, have **س** soft, as against O.S. Thus **سَلَب** a *Syrian woman* (O.S. **سَلَب**); **سَلَب** *death* (O.S. **سَلَب**). So **سَلَب** *house* (O.S. **سَلَب**). This of course only applies to the districts where **س** and **س** are at any time aspirated. In Upper Tiari the endings **سَلَب**, **سَلَب**, are always pronounced *ésha*, see below, § 124.

d. In Tkhuma the **س** in the second person personal pronouns and endings of verbs is soft. Thus **سَلَب** *thou*, m.; **سَلَب** *you are*, pl. But **سَلَب** *you*, has **س** hard.

e. The first radical of verbs in either conjugation should by the usual N.S. rule be hard, but there are the following exceptions:—

سَلَب Al. *to be sorry*.

سَلَب U. *to conquer*. In K. **سَلَب**.

سَلَب Al. *to subdue*.

سَلَب (9) Al. Bo. Z. *to understand*,
remember.

سَلَب or **سَلَب** Al. *to dine*.

Also in Al. Bo. Z. a few other foreign verbs beginning with Pe.

f. The following are exceptions to the rule that the second radical of second conjugation triliterals should be hard:

سَلَب *to clean, prune*, in K. *to cauterize* (under influence of **سَلَب** *to be clean*).

ܡܚܝܕ *to inform*, in Ashitha, elsewhere with hard Dalath.

The verb **ܡܚܝܕ** or **ܡܚܝܕ** is sometimes spelt with medial ܕ, but this seems to be inaccurate, see § 47.

g. The names of the first five days in the week in N.S. universally have ܕ for O.S. ܕ, as **ܡܝܕܝܬܐ** for **ܡܝܕܝܬܐ**. In N.S. the ܕ makes a diphthong with the Pthakha: as *kho-shiba*.

h. Also the following:

ܡܚܝܕ : ܡܚܝܕ MB. Sh. <i>come</i> (Imp.),	ܡܚܝܕ in K. <i>lath</i> or <i>lith</i> , Al. <i>léth</i> , U.
ܡܚܝܕ : ܡܚܝܕ Tkh. <i>id.</i> = O.S.	<i>līt, there is not</i> , O.S. ܡܚܝܕ . But
ܡܚܝܕ : ܡܚܝܕ § 46.	ܡܚܝܕ in Al. is <i>lāti</i> .
ܡܚܝܕ U. = ܡܚܝܕ O.S. (ܕ) <i>beg-</i>	ܡܚܝܕ see p. 291.
<i>gar</i> , § 88, g.	ܡܚܝܕ J. K. = ܡܚܝܕ U., O.S. =
ܡܚܝܕ = O.S. ܡܚܝܕ <i>length</i> , m.	ܡܚܝܕ Diz <i>sheep</i> , § 88, h.

§ 95. Irregular hardening in N.S.

In the following cases the O.S. rule is not followed.

a. **ܡܚܝܕ** and **ܡܚܝܕ** are always hard in U. J. Sal. Q. Gawar, etc. Also see below, p. 303.

b. In the second conjugation the preformative **ܡܚܝܕ** does not soften the following letter, whether the **ܡܚܝܕ** have a vowel or not, e.g. **ܡܚܝܕ** (ܕ) = O.S. **ܡܚܝܕ** (ܕ) *to thin out*; **ܡܚܝܕ** = O.S. **ܡܚܝܕ** (ܕ) *to cause to be sacrificed*. And so with virtual causatives such as **ܡܚܝܕ** *to preach*, O.S. **ܡܚܝܕ**; **ܡܚܝܕ** *to be lazy*, Arab.; **ܡܚܝܕ** K. *to give or take interest*, cf. O.S. **ܡܚܝܕ** *money*; **ܡܚܝܕ** *to justify*, § 119.

c. The prepositions **ܡܚܝܕ**, **ܡܚܝܕ**, **ܡܚܝܕ**, and the conjunction **ܡܚܝܕ** do not aspirate the following consonant as in O.S., nor do they take a vowel,

unless perhaps a half Zlama (see page 290); thus **ܕܢܚܚܐܢܐ** N.S. = **ܕܢܚܚܐܢܐ** (ܢ) O.S. *which is in the book*.

d. Contrary to O.S. analogy the second radical in the first conjugation is hard in N.S. in the following verbs, mostly of foreign origin :

ܕܢܚܚܐܢܐ *to foam*, cf. N.S. **ܕܢܚܚܐܢܐ** or **ܕܢܚܚܐܢܐ** *foam*, f.

ܕܢܚܚܐܢܐ Al. *to grieve*, p. 299.

ܕܢܚܚܐܢܐ K. *to cut up* (sheep, etc.), cf. N.S. **ܕܢܚܚܐܢܐ** as O.S. *to sacrifice*.

ܕܢܚܚܐܢܐ Al. = **ܕܢܚܚܐܢܐ** K., § 123, *to subdue*.

ܕܢܚܚܐܢܐ K. *to eat one's fill*.

ܕܢܚܚܐܢܐ K. *to be sticky*, cf. N.S. and O.S. **ܕܢܚܚܐܢܐ** *honey*, m.

ܕܢܚܚܐܢܐ *to strike* with the hand or fist. Distinguish **ܕܢܚܚܐܢܐ** *to remember*.

ܕܢܚܚܐܢܐ *to fear*, § 83, D, c.

ܕܢܚܚܐܢܐ for **ܕܢܚܚܐܢܐ** *to hug*, cf. O.S. **ܕܢܚܚܐܢܐ** *an embrace*, Chald. **ܕܢܚܚܐܢܐ** *to hug*; so Heb.

ܕܢܚܚܐܢܐ *to find out*, cf. N.S. **ܕܢܚܚܐܢܐ** *word, news*, m., Arab.

ܕܢܚܚܐܢܐ K. *to grow perfect*, cf. **ܕܢܚܚܐܢܐ** § 81 (5), Arab.

ܕܢܚܚܐܢܐ *to sink*, U. K. *print*, Al. (ܢ from Arab.) O.S. **ܕܢܚܚܐܢܐ**, cf. O.S. and N.S. **ܕܢܚܚܐܢܐ** *a die*, m., and **ܕܢܚܚܐܢܐ** Al. *to sink into sleep*.

ܕܢܚܚܐܢܐ (ܢ) U. K., 'ܢ' Al., *to sit*, O.S. **ܕܢܚܚܐܢܐ** (ܢ).

ܕܢܚܚܐܢܐ *to beckon*.

ܕܢܚܚܐܢܐ *to lick*, p. 295, (hardening so as to distinguish Kap and Khéith).

ܕܢܚܚܐܢܐ *to be gentle*, O.S. **ܕܢܚܚܐܢܐ**, cf. O.S. and N.S. participial adjective **ܕܢܚܚܐܢܐ** *gentle*, whence is derived **ܕ** in the N.S. verb.

ܐܢܝܐ *to remain firm*, K. *to stay*, Al., Arab.

ܐܕܝܐ K. *to thrust, prod*, O.S. ܐܕܝܐ. See ܕܝܝܐ § 104.

e. In the following verbs the last letter is hard.

All verbs ending in ܐ and ܕ make those letters hard in the preterite except in Al., e.g. ܕܝܕܝܕܐ *I did*, ܕܝܕܝܕܐ Ti. *I said* (= ܕܝܕܝܕܐ).

First Conjugation—

ܕܝܕܝܐ *to be busy*.

ܕܝܕܝܐ *to kneel*, O.S. ܕܝܕܝܐ and ܕܝܕܝܐ. The hard ܕ from N.S. ܕܝܕܝܐ (O.S. 'ܕܝܐ) *a knee*.

ܕܝܕܝܐ (but ܕܝܕܝܐ Ti.) *to laugh*, O.S. ܕܝܕܝܐ or ܕܝܕܝܐ. The hard ܕ from N.S. ܕܝܕܝܐ (O.S. 'ܕܝܐ) *laughter*.

ܕܝܕܝܐ U. or ܕܝܕܝܐ K. *to conquer*, Arab. غلب, O.S. ܕܝܕܝܐ, p. 299.

ܕܝܕܝܐ *to fill up* (ܕܝܕܝܐ K. *is to trample, strike* = Chald. ܕܝܕܝܐ *to tread*).

ܕܝܕܝܐ *to sweat*, O.S. ܕܝܕܝܐ, cf. ܕܝܕܝܐ (O.S. 'ܕܝܐ) *sweat*.

ܕܝܕܝܐ K. *to beat down* (earth), O.S. ܕܝܕܝܐ, hard ܕ from O.S. ܕܝܕܝܐ *a footstep*?

ܕܝܕܝܐ K. or ܕܝܕܝܐ K. *to think*, see § 92, perh. ܕ from O.S. ܕܝܕܝܐ *meditation*.

ܕܝܕܝܐ *to put out* (the eyes).

ܕܝܕܝܐ *to be sullen*, Arab.

ܕܝܕܝܐ *to curry* (horses), O.S. ܕܝܕܝܐ and ܕܝܕܝܐ; Arab. and Chald. root ܕܝܕܝܐ, the hard ܕ in N.S. from Arab.

ܕܝܕܝܐ *to be dark*, O.S. ܕܝܕܝܐ, cf. ܕܝܕܝܐ *darkness*, m., p. 290.

ܥܕܝܬ *to ask for*, Arab.

ܡܕܝܬ U. *to pluck*, O.S. ܡܕ.

ܕܫܝܬ Al. *to rob, take captive*, Arab.

ܬܝܬ K. (ܬ from Arab.) *to make a hole, make hollow*, O.S. ܬ, cf. O.S. and N.S. ܬܝܬܝܬ *eye of a needle*, m. (ܬ N.S., ܬ O.S.) and ܬܝܬܝܬ *female*, f., which has ܬ in both languages. Cf. ܬܝܬܝܬ p. 47.

ܫܕܝܬ *to rob, take captive*, Arab.

ܫܕܝܬ K. Al. *to be pleased, will* (usually impersonally), cf. ܫܕܝܬܝܬ Al. *will*, Arab.

ܫܕܝܬ Al. *to torment*, Arab.

ܦܕܝܬ U. = ܦܕܝܬ for which see above (d).

ܦܕܝܬ *to stab, burst* (so Chald. Pa'el, but ܦ). The hard ܦ to distinguish it from ܦܕܝܬ as O.S. *to chafe*, and ܦܕܝܬ as O.S. *to fly*.

ܦܕܝܬ *to turn aside*, Arab.

ܦܕܝܬ, see ܦܕܝܬ above (d).

ܦܕܝܬ K. *to finish, be ready*.

ܦܕܝܬ or ܦܕܝܬ Tkh., see § 92.

ܦܕܝܬ U. (or ܦܕܝܬ K.) *to subside* as a swelling, or *escape* as wind from a bladder, § 92, (root ܦܕ in Heb. *to subside*, whence hard ܦ).

ܦܕܝܬ *to pluck*, O.S. ܦܕܝܬ? (also in Al. Ti. ܦܕܝܬ is *to pluck*, in O.S. *to extract*).

ܦܕܝܬ *to partake*, as Arab. So N.S. ܦܕܝܬܝܬ *partaker*, m. Distinguish O.S. and N.S. ܦܕܝܬ *remainder*, O.S. ܦܕܝܬ *to remain*.

ܦܕܝܬ *to fasten the eyes* K., *be dirty* K., *get a bad name* K., *plant* U.

ܦܕܝܬ *to give up* (a bad habit) Kurd., Arab.

Second Conjugation triliterals:

מַכְיֹהֻת U. or **מַכְהֹהֻת** K. *to answer*, Arab. etc. = O.S. **יִכְבֵּת**.

מַכְיִזֵּת *to tempt, try*, Arab.

מַכְהֹוֶה K. *to air before the fire*, cf. N.S. **מַכְהֹוֶה** *steam*, m.

מַכְהֹוֶה U. **מַכְהֹוֶה** K. *to join, marry*, O.S. **מַכְהֹוֶה** Pa'el. For **מַכְהֹוֶה** cf. N.S. and O.S. **מַכְהֹוֶה** *a pair*, m., ζεύγος.

מַכְהֹוֶה *to love*, O.S. **מַכְהֹוֶה** and **מַכְהֹוֶה**. For **מַכְהֹוֶה** cf. O.S. and N.S. **מַכְהֹוֶה** *love*, m.

מַכְהֹוֶה *to be or make lame*, Kurd. So N.S. **מַכְהֹוֶה** or **מַכְהֹוֶה** *lame*.

מַכְהֹוֶה *to saddle*, O.S. Pa'el. For **מַכְהֹוֶה** cf. O.S. and N.S. **מַכְהֹוֶה** *a saddle*, m.

מַכְהֹוֶה *to wonder*. See **מַכְהֹוֶה** above.

מַכְהֹוֶה K. Al. *to torment*. See **מַכְהֹוֶה** above.

מַכְהֹוֶה or **מַכְהֹוֶה**. Same as **מַכְהֹוֶה** above (all hard Kap).

מַכְהֹוֶה U. *to repent*, Arabic. In K. Al. **מַכְהֹוֶה**, also Al. **מַכְהֹוֶה**, O.S. **מַכְהֹוֶה**.

מַכְהֹוֶה K. (or **מַכְהֹוֶה**) *to uphold*.

מַכְהֹוֶה U. Same as **מַכְהֹוֶה** above.

f. In the following quadriliterals the second or fourth radical is hard:

מַכְהֹוֶה (or **מַכְהֹוֶה**) *to foam, scum*. See **מַכְהֹוֶה** above (d).

מַכְהֹוֶה or **מַכְהֹוֶה** K. *to crawl*.

מַכְהֹוֶה *to be doubleminded*, U., *to be much patched*, K.

ṣḥḏḏḏ *to tack, stitch, be pitted with small pox.*

g. Also the following have irregularly hard letters :

ḥḥ *there is*, before **ḏ**, as **ḥḥḏ** *I have*.

ḥḥḥ *six* (f.), K., O.S. **ḥḥ**.

ḥḥ *by means of*, O.S. **ḥḥ**.

ḥḥḥ *a gull*, m., O.S. **ḥḥ** *one who laughs*, cf. **ḥḥ** above (e).

ḥḥḥ *lie*, m. Should by rule be **ḥḥ**, § 84 (8) and so it is in Al. and O.S. For **ḥḥ** cf. **ḥḥḥ** *to lie*.

ḥḥḥ *litter, dung*, m., O.S. **ḥḥḥ**. See **ḥḥḥ** above (f). **ḥḥ** under Arabic influence.

ḥḥḥ *eleven*, O.S. **ḥḥ** (ḥ).

ḥḥḥ *a currycomb*, m., as the verb **ḥḥ** *to curry*. See above (e).

ḥḥḥ f. and **ḥḥḥ** *knife*, in spite of § 84 (2) because of O.S.

ḥḥḥ *id.*, which has hard Kap in accordance with § 84 (5).

ḥḥḥ *time*, f., O.S. **ḥḥḥ** (hence ḥ).

ḥḥḥ *heel*, f., O.S. **ḥḥḥ**.

ḥḥḥ *plough*, f., in spite of § 84 (2), because of O.S. **ḥḥḥ**.

ḥḥḥ (ḥ like ḥ) *finger*, f., O.S. **ḥḥḥ**. So Al. **ḥḥḥ** § 89, b (ḥ through Arabic).

ḥḥḥ *yesterday*, O.S. commonly **ḥḥḥ**, but **ḥḥḥ** is also found, § 86.

ḥḥḥ f. and **ḥḥḥ** *place*, have ḥ against § 84 (8), and so in O.S.

h. Generally when words have their last letter hard, especially if other than verbs, they may be presumed to be foreign words: such as **ḥḥḥ** *answer*, m., **ḥḥ** *steep*, **ḥḥḥ** *indeed*, **ḥḥḥ** *because*.

Interchange of the Consonants, etc.

§ 96. **2** prosthetic is very common in N.S. as also in O.S. We thus have many Greek words beginning with $\sigma\tau$ ('ܣܬ), $\sigma\chi$ ('ܫܚ), etc., as ܣܬܪܐ *a scholar* [ܬܪܐܬܐ *school*, is rare, ܬܪܐܬܐ being used instead], ܫܬܝܬܐ *Stephen*, ܬܪܐܬܐ *elements* ($\sigma\tau\omicron\iota\chi\epsilon\iota\alpha$). So:—

ܬܡܢܐ or ܬܡܢܐ or ܬܡܢܐ *we*, O.S. ܬܡܢܐ (old form ܬܡܢܐ).

ܬܡܢܐ Sal. or 'ܬܡܢܐ Sal., = ܬܡܢܐ O.S., U. K. Al. *sin*.

ܬܡܢܐ *dung*, for ܬܡܢܐ, = O.S. ܬܡܢܐ.

ܬܡܢܐ *below*, O.S. ܬܡܢܐ, Al. ܬܡܢܐ § 67.

ܬܡܢܐ Al. = ܬܡܢܐ *how much?* § 67.

ܬܡܢܐ *hundred*, O.S. ܬܡܢܐ (also N.S., § 26).

ܬܡܢܐ *f. foot*, perh. for ܬܡܢܐ = O.S. ܬܡܢܐ.

ܬܡܢܐ U. 'ܬܡܢܐ K. *a mill*, f., for ܬܡܢܐ : O.S. ܬܡܢܐ.

ܬܡܢܐ or 'ܬܡܢܐ or ܬܡܢܐ K. or ܬܡܢܐ Ti. m., = O.S. ܬܡܢܐ *pomegranate*.

ܬܡܢܐ Tkh. Q. (ܬܡܢܐ Ti. Ash. Sh. Al.) *seven*, f., O.S. ܬܡܢܐ.

ܬܡܢܐ K. *seventeen*, O.S. ܬܡܢܐ etc.

ܬܡܢܐ (ܬܡܢܐ) *February*, m., or in K. as O.S. ܬܡܢܐ.

ܬܡܢܐ *six*, m. (so also O.S. sometimes), and so all derivatives.

ܬܡܢܐ *nine*, K., and so derivatives, see §§ 26—28.

So sometimes in Al. with ܬ, ܬ; e.g. ܬܡܢܐ, pron. *ēlbéthi*. On the other hand ܬܡܢܐ = O.S. ܬܡܢܐ m. *quince*; and see p. 280.

§ 97. **ت** has the sound of **د** in **دَفْلَدَن** in the midst.

So **دَصَدَنَ** Sal. pillow, § 92.

دَحِبَ to wish, in MB. and so **دِتَدَ** in Tkh., § 46.

دَسَدَ to hug, § 95, d.

دَسَدَنَ Sp. to squirt milk from an udder.

دَسَدَنَ to foam, § 95, f.

دَسَدَنَ, in U., but **ت** in K., to say grace, O.S. **دَسَدَنَ** = grace after meat, also compline, because said in the monasteries after the only full meal of the day (**دَسَدَنَ** to be satisfied, O.S. **دَسَدَنَ**).

دَسَدَنَ K. (sometimes) to look closely Ti., make firm, Tkh. punish, Tkh.

دَسَدَنَ to expect, § 95, d.

دَسَدَنَ finger, f., O.S. **دَسَدَنَ**.

د has the sound of **ت** in **دَلَقَنَ** Alaps: pl. of **دَلَقَ** f. (not in sing.).

So **دَسَدَنَ** to incite, be industrious, O.S. **دَسَدَنَ**.

دَسَدَنَ to search, (but **د** sound in K.), § 83 (12). There is also **دَسَدَنَ** to mix up: O.S. **دَسَدَنَ** to enclose, include.

دَسَدَنَ a plough, f., in the district of Narwa, where **د** retains its sound, §§ 85, 104.

دَسَدَنَ (in Baz) to be warm or thirsty, to fear greatly. Elsewhere Pe. In U. **دَسَدَنَ**.

دَسَدَنَ (in Tkh.) to be crooked, § 113, j. Elsewhere Pe.

So **دَسَدَنَ** bastard = Turk. **دَسَدَنَ**; **دَسَدَنَ** brass = Turk. **دَسَدَنَ**; perh. **دَسَدَنَ** cheese = O.S. **دَسَدَنَ** (root **دَسَدَنَ**). For **دَسَدَنَ** see § 107.

Probably also **ܡܢܕܝܟ** = **ܡܢܕܝܟ**, both *to push*; and **ܡܢܨܝܕ** = **ܡܢܨܝܕ** both *to change*. See above, § 92.

ܕܡܬܐ *plate*, has **ܐ** sound in sing., **ܐ** sound in pl.

ܐ is silent after, or coalesces with Rwaṣa, as **ܕܕܡܬܐܐ** *against*. **ܐ** is silent in **ܕܡܬܐ** *give* (imperative) = O.S. **ܕܡܬܐ**, and its plural. So in **ܕܡܬܐܐ** Tkh. *the act of giving*, § 46. Perhaps **ܕܡܬܐ** *a flame*, m. = **ܕܡܬܐ** Chald. and Heb., cf. O.S. **ܕܡܬܐ** *to flame*. **ܐ** is often silent in the imp. of verbs **ܕܡܬܐ**, see § 41, as **ܕܡܬܐ** *leave alone*, pronounced *shuq* or *shwuq*.

§ 98. **ܐ** is silent in many words, chiefly in those which have **ܐ** in O.S. The transition from **ܐ** to **ܐ** is a very natural one. So **ܕܡܬܐ** K. (rare in U.) or **ܕܡܬܐ** U. Al. or **ܕܡܬܐ** K. *to divide*, in Al. sometimes **ܕܡܬܐ ܕܡܬܐ** = O.S. **ܕܡܬܐ** *to divide into two parts*, **ܕܡܬܐ** *to divide into several parts*, also *to doubt*. Cf. **ܕܡܬܐ**, **ܕܡܬܐ** p. 103. The **ܐ** remains in **ܕܡܬܐ** *half*, m. (O.S. **ܕܡܬܐ**) and in the O.S. phrase retained still and always now prefixed to the Nicene Creed: **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** *in truth and without doubt*. So:—

ܕܡܬܐ *to look intently*, O.S. **ܕܡܬܐ** p. 98.

ܕܡܬܐ U., **ܕܡܬܐ** K. Z. = **ܕܡܬܐ** Z. *also*, p. 161.

ܕܡܬܐ *a bridle, bit*, m., O.S. **ܕܡܬܐ** § 89; in K. Sh. *a jaw*.

ܕܡܬܐ Al. *to hire*, O.S. **ܕܡܬܐ**. Hence Al. **ܕܡܬܐ** *a hired servant*.

ܕܡܬܐ K. *a shield*, f., O.S. **ܕܡܬܐ**.

ܕܡܬܐ or **ܕܡܬܐ** as O.S. *to mix liquids*: esp. *hot and cold water*.

ܕܡܬܐ K. *to dawn*, O.S. **ܕܡܬܐ**.

نَشَا K. *the dawn*, m., O.S. نَشَا or نَشَا.

نَشَا small *axe, chopper*, m., O.S. نَشَا. Pronounced in N.S. *nar'a*, as if with ا for ا.

نَشَا K. *to make a hedge*, O.S. نَشَا.

نَشَا Al. *avenue* (= نَشَا U.), O.S. نَشَا a *hedge* or *loose wall*.

نَشَا m. and نَشَا, see p. 230.

نَشَا to *feel, to wake*, O.S. نَشَا.

نَشَا almond, m., § 88, h.

نَشَا to *kindle*, O.S. نَشَا.

نَشَا to *shake*, O.S. نَشَا (we have also N.S. نَشَا to *disturb*).

نَشَا m. *business, affair* = Kurd., Turk. *shughul*.

نَشَا and نَشَا a *native lamp*, f. = O.S. نَشَا m.

The ا falls in all parts of these verbs, and in their causatives.

§ 99. ا and ا are frequently interchanged, the former being more used in U., the latter in Ṭiari, as ا or ا soul, self; ا or ا instead of me.

For ا and ا see below, § 113, m.

§ 100. There is no ا in O.S. In N.S. it comes in various ways.

a. It represents ج or ج in words from Arabic, Persian, Turkish, etc., as ا U. *nice*, ا sum *total*.

b. In some cases it corresponds with ا of O.S. as ا to *split open* (a vessel or skin), to *be talkative*, perh. O.S. ا to *uncover*, ا to *scrape*, = N.S., O.S. ا : also in N.S. to *strip leaves* (as in

Arab.), ܟܕܝܢ in K. *to rake mud*, as O.S. ܟܕܝܢ, also *to slide* (Jamal from Arab.), ܕܕܝܢ *to stone* (a person), as O.S. ܕܕܝܢ (Jamal from Arab.), ܡܕܕܝܢ K. *to look on at a show*, perh. O.S. ܡܕܕܝܢ *to amuse oneself*, ܡܕܕܝܢ also, as O.S. ܡܕܕܝܢ *to interpret* (Jamal from Arab.). For ܟܕܝܢ cf. *h*, below.

c. Perhaps ܕ = ܕ in ܕܕܝܢ *to be numb*, for ܕܕܝܢ from O.S. ܕܕܝܢ *to feel*, see ܡܕܕܝܢ or ܡܕܕܝܢ below (*h*).

d. ܕ = ܕ in ܕܕܝܢ *to move*, intr., probably = Chald. ܕܕܝܢ *id.*; ܕܕܝܢ U. = ܕܕܝܢ K. *to rebuke*; ܕܕܝܢ K. = ܕܕܝܢ U. *to shoot with a gun*, peck, perhaps connected with O.S. and N.S. ܕܕܝܢ a dot, m. and ܕܕܝܢ Ti. *to bite*, § 120, c.

e. ܕ = ܕ in ܕܕܝܢ or ܕܕܝܢ an Urmi man, § 81 (1).

f. ܕ = ܕ in ܕܕܝܢ *to crawl*, creep = O.S. ܕܕܝܢ. Perhaps this is connected with ܕܕܝܢ insect, m. (O.S. ܕܕܝܢ) and ܕܕܝܢ *to creep*, ܕܕܝܢ ant, m. ܕ = ܕ in ܕܕܝܢ m. calf = O.S. ܕܕܝܢ (μόσχος).

g. ܕ = ܕ in ܕܕܝܢ U. also ܕܕܝܢ *to sprout* (also ܕܕܝܢ K.)—same root as N.S. ܕܕܝܢ *to be green*, O.S. ܕܕܝܢ green.

h. ܕ = ܕ in ܕܕܝܢ K. *to snatch*, for ܕܕܝܢ § 95; cf. ܕܕܝܢ Ti. = ܕܕܝܢ U. § 16; ܕܕܝܢ *to strip off* (bark, or the skin) = ܕܕܝܢ *to strip*, O.S. ܕܕܝܢ; ܕܕܝܢ U. *to rust*, from N.S. ܕܕܝܢ U. or ܕܕܝܢ K. *rust*, m., Kurd.; ܕܕܝܢ U. also ܕܕܝܢ K. *to be numb*, perhaps from ܕܕܝܢ O.S. *to feel*. Cf. ܕܕܝܢ above, c.

i. ܕ and ܕ are sometimes interchanged, as in ܕܕܝܢ *to be tired*, in Ti. ܕܕܝܢ (elsewhere ܕܕܝܢ or ܕܕܝܢ is *to be smooth*); ܕܕܝܢ

K. = **مَجِي** U. *to sprout* (see above, *g*). **فَجِي** K. = **فَجِي** U. = **تَجِي**
 Baz *to be warm or thirsty, to fear greatly*; **حَمَلِي** or **حَمَلِي** f. *lane*,
quarter of a city; and so some other foreign words where N.S.
ج = **چ**, as **جِي** f. *wallet* = Turk. *چانطه*; **جِي** f. *sack* = Turk. *چوال*.

§ 101. **ج** in many parts of Kurdistan, especially in MB. and Ti.,
 has often the sound of **س** as **فَجِي** *body*, pronounced **فَسِي**; this is
 very common.

In other districts also we have **ج** and **س** interchanged, as **جِي**
 U. = **سِي** K. *to conquer*; **مَجِي** or **مَسِي** Al. *to dine* (at midday),
مَجِي K. or **مَسِي** U. K. *to covet, long for*. **ج** = **س** in **سِي**
 Al. = **سِي** U. *care, trouble*, f.

For the interchange of **ج** and **ح** and **ه** see below, §§ 113, 120.

§ 102. **ج** and **ه** are interchanged in **جِي** or **هِي** *to scratch*
 (= **هِي**, N.S. and O.S.); also *to be squeezed out*, as juice. So N.S.
جِي *a scratch*. **مَجِي** = **مَسِي** K. *to ring as metals, clink*, also
مَجِي K. See § 110, *e*.

ج stands for **ه** in **سِي** Tkh. *today*, § 67.

§ 103. **ه** often falls in N.S., as in the following words:

هِي (O.S. K. MB.) *master workman*; cf. **هِي** § 19, where
 the **ه** reappears.

هِي *one* (O.S. **هِي**), and in any compounds, but not in **هِي** § 111.

هِي Q. *eleven*, see § 26.

هِي *new* (m.) § 21 (9) = **هِي** or **هِي** Q. [The Q. fem. is **هِي**
khéta, but also **هِي** as U.]

ܡܕܝܕ, several parts of, in Gaw. Sal. § 46.

ܡܕܝܕܝܐ Sal. = ܡܕܝܕܝܐ knowledge.

ܡܕܝܐ boy. O.S. ܡܕܝܐ.

ܡܕܝܐ girl, for ܡܕܝܐ.

ܡܕܝܐ J. mule. In U. pronounce ܡ § 17, p. 38.

ܡܕܝܐ or ܡܕܝܐ Al. = ܡܕܝܐ ܡܕܝܐ how much, p. 163, cf. ܡܕܝܐ ܡܕܝܐ so much.

ܡܕܝܐ how can I tell? = ܡܕܝܐ § 73.

ܡܕܝܐ, O.S. ܡܕܝܐ. In N.S. sign of the past tense.

ܡܕܝܐ before. O.S. ܡܕܝܐ.

ܡܕܝܐ, O.S. ܡܕܝܐ, first.

ܡܕܝܐ Al., final Nun for ܡ ? See § 67 s. v. ܡܕܝܐ.

Perhaps also ܡܕܝܐ (ܡܕܝܐ Q. Sal.) ear is for ܡܕܝܐ from O.S. ܡܕܝܐ or for the pl. ܡܕܝܐ; and ܡܕܝܐ for ܡܕܝܐ § 70 (3).

§ 104. ܡ has the sound of ܡ in several words.

a. At the end of many foreign words, such as (ܡܕܝܐ) ܡܕܝܐ besides, ܡܕܝܐ mosque, ܡܕܝܐ indeed, ܡܕܝܐ trick, ܡܕܝܐ free, etc. But the ܡ sound is also used, and reappears if a termination is added; e.g. ܡܕܝܐ freedom.

b. Also the following:

ܡܕܝܐ U. to-night, § 67.

ܡܕܝܐ by means of, § 68.

ܡܕܝܐ to thrust, in U.; in K. the sound is between ܡ and ܡ. Chald. ܡܕܝܐ.

ܡܕܝܐ to remember, under influence of O.S. ܡܕܝܐ id. (Az. ܡܕܝܐ).

דַּחְזֹהַּ Al. *remembrance*, m.

דָּמַי Al. = 'אֵ Ti. *to sink*.

דָּבַר thus, § 67.

מִדְּנִי = מִדְּנִי K. *to hang*, p. 257.

פָּדַי K. = פָּדַי Al. *to pass* (Arab. with Te).

פָּדַי plough, §§ 85, 97.

בְּ דָּבַר in order that (*qāt*: also *qā-d*).

סִפְּסָה O.S. *an owl*, f. (pl. סִפְּסָה).

But א has the sound of ד in דָּבַי *to boil, ferment*, (in U., but in K. the א sound remains, as in O.S. דָּבַי. Cf. N.S. מִדְּבָי K. *to be boiled to rags*).

In Al. דָּבַי, the pl. of דָּבַי *Church*, is pronounced *étâtha*.

Compare also פָּדַי U. and פָּדַי Al. *opportunity*, p. 289.

ד = א in מִדְּדַי Sh. (see §§ 103, 105).

§ 105. ד has the sound of דָּ in the following words :

דָּבַי *to return, be converted*, in MB. only (elsewhere the ד sound)
§ 46.

דָּבַי (also with ד) *to extinguish*. So O.S. Pa'el.

דָּבַי *to prick, indent*, O.S.

דָּבַי *to sweat*, O.S. (דָּ in U. but ד in K.).

דָּבַי *sweat*, O.S. דָּבַי. But ד in K., and also in U. in the sense of *resin, sap*.

מִדְּדַי *to know* (in present only), in U. In other places the ד sound, but see §§ 103, 104. So מִדְּדַי, מִדְּדַי.

The Jews of Azerbaijan pronounce דָּבַי with a דָּ sound. See § 104.

§ 106. ܕ = ܕ or ܕ.

a. ܕ apparently = ܕ in ܕܕܕܕܕ *a husband's brother* and ܕܕܕܕܕ *a husband's sister* = O.S. ܕܕܕܕܕ, ܕܕܕܕܕ.

So ܕܕܕܕܕ Al. = ܕܕܕܕܕ again, § 67.

b. ܕ and ܕ are interchanged in foreign words, especially in the Alqosh dialect which is most influenced by the Arabic. Thus ܕܕܕܕܕ K. = ܕܕܕܕܕ Al. *to subdue*, (U. ܕܕܕܕܕ) cf. ܕܕܕܕ *subject*. So compare ܕܕܕܕܕ K. *service* (U. ܕܕܕܕܕ) with ܕܕܕܕܕ K. Al. *to serve* (§ 114), ܕܕܕܕܕ Al. *a male servant*, ܕܕܕܕܕ K. or ܕܕܕܕܕ Sh. *maid servant*, and ܕܕܕܕܕ U. Tkh. with ܕܕܕܕܕ Al. *ready*. In Zakhu this change is frequent in Syriac words, § 124.

ܕܕܕܕܕ *some*, is in Al. sometimes pronounced *khādma*.

§ 107. ܕ is much interchanged with ܕ, especially in words from the Arabic. As in the N.S. dialects, except only that of the Plain of Mosul (Alqosh), where the people hear Arabic spoken on all sides of them and so have learnt its sounds, there are only the two sounds ܕ and ܕ (or ܕܕ) to represent the Arabic ܕ, ܕ and ܕ, there is much confusion. In the Alqosh vernacular MSS. referred to in the Introduction we find ܕܕܕܕܕ = ܕ (even at the beginning of a word), ܕ = ܕ, ܕ = ܕ. But this assumes a difference between ܕ and ܕܕ which does not exist in the other N.S. dialects; and to represent words with an aspirated initial letter is against all Syriac usage, see § 94, e.

When Arabic words are taken into Syriac ܕ almost always becomes ܕ; ܕ becomes ܕ; and the intermediate ܕ becomes either ܕ or ܕ, usually the former, especially in U., but ܕܕܕ *bold* (in Al. *difficult*) is always pronounced with ܕ, and so its derivatives ܕܕܕ K. Al. *to be brave*, ܕܕܕܕܕ U. (ܕܕܕܕ K.) *to embolden*: cf. ܕܕܕܕܕ *trouble* (f.), in K. *difficult*. ܕܕܕܕ *slander*, f. = Arab. ܕܕܕܕ.

ᠰ and ᠮ are interchanged in N.S. in the following words:—

ᠰᠣᠰᠤ U. K. = ᠰᠣᠮᠤ Al. *report*, f., Turk. *بحث*.

ᠰᠣᠰᠤ U., 'ᠰᠣᠮᠤ Al. K. *foal of an ass*, m. (in Tkh. *ᠰᠣᠰᠤ*).

ᠰᠣᠰᠤ U. Al., 'ᠰᠣᠮᠤ K. *power*, m.

ᠰᠣᠰᠤ U., 'ᠰᠣᠮᠤ K., *governor*, m., but *ᠰᠣᠰᠤ* *doctor*, always has ᠰ.

ᠰᠣᠰᠤ K. or ᠰᠣᠰᠤ K. = ᠰᠣᠮᠤ Al. *prison*, f. (in U. *ᠰᠣᠰᠤ* f.).

ᠰᠣᠰᠤ U., ᠰᠣᠮᠤ Al. Tkh. *right, just, true*; also *justice*. Cf. *ᠰᠣᠰᠤ* p. 285.

ᠰᠣᠰᠤ U., 'ᠰᠣᠮᠤ K., *to govern* (but *ᠰᠣᠰᠤ*, *ᠰᠣᠰᠤ* have ᠮ only, § 45, *h*).

ᠰᠣᠰᠤ or ᠰᠣᠰᠤ Al. *to say*, Arab., conn. with *ᠰᠣᠰᠤ* *to tell*, § 119?

ᠰᠣᠰᠤ or 'ᠰᠣᠮᠤ Tkh. Sh. = 'ᠰᠣᠮᠤ Ti. *carpet* (= ᠰᠣᠮᠤ U.).

ᠰᠣᠰᠤ U., 'ᠰᠣᠮᠤ Al. (not used in K.), *to beget, bear*. So *ᠰᠣᠰᠤ* U. Tkh. = ᠰᠣᠰᠤ U. f. = ᠰᠣᠰᠤ Al. *produce, fruit* [= ᠰᠣᠰᠤ Tkh. = ᠰᠣᠰᠤ Tkh. = ᠰᠣᠰᠤ Al. = ᠰᠣᠰᠤ U. Tkh. = ᠰᠣᠰᠤ Al. = ᠰᠣᠰᠤ Al.].

ᠰᠣᠰᠤ U., 'ᠰᠣᠮᠤ K., *to clasp*, p. 267, cf. *ᠰᠣᠰᠤ* § 95, *d*.

ᠰᠣᠰᠤ *to snuff about as a dog* = ᠰᠣᠰᠤ U. *to pant* (sound ᠰ).

ᠰᠣᠰᠤ U. *counsel*, cf. ᠰᠣᠰᠤ K. *to take counsel*, in Al. *to reconcile* (from Arab.); also *to chop*, K. = O.S. ᠰᠣᠰᠤ.

ᠰᠣᠰᠤ K., O.S., ᠰᠣᠰᠤ Al. *to remember, understand*, in O.S. Pa. *to compare*. Often ᠰ in Al. Bo., § 94, *e*. The ᠰ is from Arab. See p. 98.

ᠰᠣᠰᠤ *to run*, O.S. and Al. ᠰᠣᠰᠤ.

§ 108. ᠰ is frequently silent.

a. Always at the end of a word (except *ᠰᠣᠰᠤ* U. *to pant*, § 107), though not marked with *talqana*.

b. In many parts of verbs of the form *ᠰᠣᠰᠤ* and their causatives, § 46.

c. In the following words:—

ܕܝܬܝܬ *this* = ܕܝܬܝܬ § 12, and many derived adverbs, § 67.

ܕܝܬܝܬ *God*, in the adverbs on p. 159.

ܕܝܬܝܬ *appetite*, f., Arab. Turk. اشتها.

ܕܝܬܝܬ *U. K. report*, f., § 107.

ܕܝܬܝܬ usually ܕܝܬܝܬ, § 16, *wife's brother*.

ܕܝܬܝܬ *time*, has ܬ frequently: and the plural is often pron. *gâ-î*.

ܕܝܬܝܬ Sal., ܬܝܬ *U., fault*, f. (so ܕܝܬܝܬ Sal. *our fault*).

ܕܝܬܝܬ *to cement*, see ܕܝܬܝܬ below.

ܕܝܬܝܬ K. = ܕܝܬܝܬ U. = ܕܝܬܝܬ O.S. *cement*, § 76 (5).

ܕܝܬܝܬ, ܕܝܬܝܬ and several other pronouns, §§ 10—12.

ܕܝܬܝܬ, ܕܝܬܝܬ *was, were*; and various parts of ܕܝܬܝܬ *to be*, § 46.

ܕܝܬܝܬ *to please*, some parts of, § 46.

ܕܝܬܝܬ f. *intellect*, Arab. Turk. ذهن.

ܕܝܬܝܬ *a summer pasture* (the encampment), see p. 98.

ܕܝܬܝܬ *to give*, some parts of, § 46.

ܕܝܬܝܬ also 'ܕܝܬܝܬ as O.S., *a Jew*, also ܕܝܬܝܬ, Yudh silent.

ܕܝܬܝܬ *to go out* (as a candle), *to die*, all parts of, O.S. ܕܝܬܝܬ *to be darkened*.

ܕܝܬܝܬ K. *to pour in oil or grease*, O.S. ܕܝܬܝܬ *to be greasy*, § 39.

ܕܝܬܝܬ Ti. Al. *to vomit*, §§ 45, g; 87, b.

ܕܝܬܝܬ K. = ܕܝܬܝܬ U. *to defile*. See p. 98.

ܕܝܬܝܬ *to disturb*, cf. O.S. ܕܝܬܝܬ, *disturbance*, p. 275.

ܕܝܬܝܬ Tkh. *to light a candle*, § 45, g.

ܕܝܬܝܬ K. *to fast*, from Kurd. Turk. پرهیز *a fast*.

𐎧𐎠𐎧𐎡𐎠 K. *to acquaint, to know*, § 87, b.

𐎧𐎡𐎠 *to dawn*, several parts of, § 46.

𐎧𐎠𐎧𐎠 K. *to bear witness*, sometimes in all tenses.

𐎧𐎠𐎧𐎠 Al. Bo. (𐎧), § 107, has often 𐎧.

𐎧𐎠𐎧𐎠 *dried manure* (for stable litter).

𐎧𐎠𐎧𐎠 U., all tenses, § 92.

𐎧𐎠𐎧𐎠 *free, rid*, contracted from 𐎧𐎠𐎧𐎠 *ease*, Arab., Nöld. p. 59 ?

𐎧𐎠𐎧𐎠 *Rome*, and its adjective.

𐎧𐎠𐎧𐎠 *shâ-i, a halfpenny*, s. and pl. (lit. *Shah's money*).

d. Also the following words are found both with and without 𐎧:—𐎧𐎠𐎧𐎠 K. MB. = 𐎧𐎠𐎧𐎠 U. *master workman*, Arab., pp. 49, 313; 𐎧𐎠𐎧𐎠 or 𐎧𐎠𐎧𐎠 of course, p. 161; 𐎧𐎠𐎧𐎠 U. = 𐎧𐎠𐎧𐎠 K. Al. *easy*; 𐎧𐎠𐎧𐎠 or 𐎧𐎠𐎧𐎠 (as Turk.) *shameless*; 𐎧𐎠𐎧𐎠 U. K. = 𐎧𐎠𐎧𐎠 Al. *cautious, prudent* (Arab.); 𐎧𐎠𐎧𐎠 Sal. = 𐎧𐎠𐎧𐎠 U. K. *clear, evident* (Arab.). So 𐎧𐎠𐎧𐎠 in vain = Arab. عبث; 𐎧𐎠𐎧𐎠 air, tune, f. = Pers. اواز; 𐎧𐎠𐎧𐎠 (rare) *help*, f. = Turk. امداد; 𐎧𐎠𐎧𐎠 lantern, f. = Arab. فانار.

§ 109. Insertion of 𐎧, and interchange of 𐎧 and 𐎧.

a. Wau is inserted in all verbal nouns of the second conjugation of verbs 𐎧 and 𐎧 in U. Sal. Q. Gaw., §§ 42, 44.

b. In the verbs of § 83 (8).

c. Also in the following:—

𐎧𐎠𐎧𐎠 Al. (𐎧 Tkh.) *labour* (= 𐎧𐎠𐎧𐎠 U. p. 285).

𐎧𐎠𐎧𐎠 and 𐎧𐎠𐎧𐎠 K., § 108, c.

ܐܠܐܝܢܐ Al. as Arab. = O.S. ܐܠܐܝܢܐ *only begotten* (= ܐܠܐܝܢܐ U. Tkh.).

ܐܠܐܝܢܐ *ewe*, f., cf. O.S. ܐܠܐܝܢܐ *sheep* (Chald. often inserts ܐ).

ܐܠܐܝܢܐ *cowardly*, § 77 (2).

ܐܠܐܝܢܐ *tares* = O.S. ܐܠܐܝܢܐ = ζιζάνια, Pers. word. The Wau is from Arab.

ܐܠܐܝܢܐ *around*, from ܐܠܐܝܢܐ (ܐ) § 69 (2).

ܐܠܐܝܢܐ *vision*, m., as O.S., from ܐܠܐܝܢܐ *to see*.

ܐܠܐܝܢܐ *keen-sighted*, § 77 (2).

ܐܠܐܝܢܐ *maternal uncle*, p. 231.

ܐܠܐܝܢܐ = O.S. ܐܠܐܝܢܐ or 'ܐܠܐܝܢܐ *secret*.

ܐܠܐܝܢܐ U. *an acquaintance*, § 77 (2).

ܐܠܐܝܢܐ as O.S. *curse*, f., from ܐܠܐܝܢܐ *to curse*.

ܐܠܐܝܢܐ as Arab. لوم *blame*, m. from ܐܠܐܝܢܐ *to blame*.

ܐܠܐܝܢܐ *jaw*, § 77 (2).

ܐܠܐܝܢܐ *sickly*, ib.

ܐܠܐܝܢܐ U. *paternal uncle*, ib.

ܐܠܐܝܢܐ U. *branch*, § 92.

ܐܠܐܝܢܐ *tepid*, ib.

ܐܠܐܝܢܐ = O.S., Al. ܐܠܐܝܢܐ *thirst*; O.S. has both ܐܠܐܝܢܐ and ܐܠܐܝܢܐ for *thirsty*.

ܐܠܐܝܢܐ *cock*, § 77 (2).

ܐܠܐܝܢܐ U. = ܐܠܐܝܢܐ K. *guard*, m. Turk. قراغول.

ܐܠܐܝܢܐ *valley*, § 77 (2).

ܐܠܐܝܢܐ *grape* (hung on a string for winter use, from ܐܠܐܝܢܐ *to hang*).

d. **ṣṣṣṣ** *seven*, in U. etc. (not Ti.) is pron. *sho-wa*. So its derivatives, §§ 26, 28.

e. For Rwaṣa inserted, see § 89; see also the demonstrative pronouns of § 12.

f. Some foreign words are pronounced either with Rwaṣa or Zlama, as **ṣṣṣṣ** or **ṣṣṣṣ** *attack*, f.; **ṣṣṣṣ** or **ṣṣṣṣ** *tobacco*, f.

§ 110. The sounds **ṣ**, **ṣ**, **ṣ** are interchanged in some words.

a. **ṣ** is often like **ṣ** or **ṣ** in the following words:

ṣṣṣṣ *pool*, m., Arab. **ḥuṣ**.

ṣṣṣṣ Ti. *do not fear*, § 46.

ṣṣṣṣ O.S. *little* (usually pron. *sura*, in Ti. *sura* or *s'ura*. In Al. Z. *zura*). So the derivatives **ṣṣṣṣ** *to grow small*, **ṣṣṣṣ** or **ṣṣṣṣ** *to make small*, pp. 262, 264.

ṣṣṣṣ : **ṣṣṣṣ** : **ṣṣṣṣ** : **ṣṣṣṣ** *go*, § 46 (often).

ṣṣṣṣ O.S. *Zqapa*, m. (but **ṣ** is also common).

ṣṣṣṣ O.S. *cross*, m. (sometimes).

ṣṣṣṣ O.S. *to weave* (sometimes).

ṣṣṣṣ and **ṣṣṣṣ** *to scratch*, are parallel forms both in O.S. and N.S.

ṣṣṣṣ *to litter, dung*, has **ṣ** = **ṣ** in Tkh., p. 263.

ṣṣṣṣ *to stare*, also **ṣṣṣṣ**. Qu. = **ṣṣṣṣ** *to stare?*, p. 258.

ṣṣṣṣ *hair*, O.S. **ṣṣṣṣ** (so the K. Al. pl.; in U. pl. **ṣṣṣṣ**). The Al. sing. is **ṣṣṣṣ** with a **ṣ** sound.

ṣṣṣṣ or **ṣṣṣṣ** K. *to uphold*.

ṣṣṣṣ U. or **ṣṣṣṣ** K. *a ring* (sometimes), but not in **ṣṣṣṣ** Al.

b. ܥ has the sound of ܘ in ܥܝܕܐ to reap, and ܥܝܕܐ harvest, usually, but not in the Baz form ܥܝܕܐ.

So ܡܢܥܝܢܐ U. a lizard, § 16.

ܡܢܥܝܢܐ (in U., ܥ in K.) to suckle or suck up. In the primitive ܡܢܥܝܢܐ to suck, ܥ remains.

ܡܢܥܝܢܐ to burst forth, Hebr. מִצֵּץ, and ܡܢܥܝܢܐ (in Ti.; elsewhere ܥ) creeping thing, as O.S. Cf. N.S. ܡܢܥܝܢܐ m., young of locust.

Also ܡܢܥܝܢܐ K. ivory, mother of pearl, m. (p. 31) = Turk. صدف, and ܡܢܥܝܢܐ sling, f. = Turk. صبان.

c. ܥ has the sound of ܘ in the following words:—

ܡܢܥܝܢܐ K. a nail, or the pole star, m., Chald. ܡܢܥܝܢܐ, [= ܡܢܥܝܢܐ U. nail]. So ܡܢܥܝܢܐ K. to nail, § 83, 7.

ܡܢܥܝܢܐ Z. to (sometimes).

ܡܢܥܝܢܐ U. or ܡܢܥܝܢܐ K. to prove, but not in ܡܢܥܝܢܐ proof, or ܡܢܥܝܢܐ id. (Turk. ثابت).

ܡܢܥܝܢܐ K. a mosque, § 113, g.

ܡܢܥܝܢܐ or ܡܢܥܝܢܐ fine flour, § 92, b. (sometimes).

d. ܘ = ܥ in ܥܝܕܐ Ti. = ܥܝܕܐ Tkh. to throw, cause to rebound, clean cotton (O.S. ܥܝܕܐ to throw).

e. ܘ = ܥ in ܥܝܕܐ = ܥܝܕܐ K. to ring or clink as metals. The latter also to tick as a clock, § 102.

f. ܘ = ܥ. ܡܢܥܝܢܐ U. = ܡܢܥܝܢܐ U. to tear. The former in K. is to weep loud.

§ 111. ܥ is often silent in K. in the word ܥܝܕܐ one, f., and

sometimes in J. For $\text{𐤎} = \text{𐤌}$ or 𐤍 see pp. 316, 317; for $\text{𐤎} = \text{𐤊}$ or 𐤋 see p. 313.

$\text{𐤎} = \text{𐤊}$ in 𐤏𐤓𐤕𐤍 K. (in U. 𐤏𐤓𐤕𐤍) = 𐤏𐤓𐤕𐤍 to search, see p. 267.

§ 112. *Interchange of 𐤌 and 𐤍.* This is very common both in O.S. and N.S.

a. Regularly in verbs 𐤏 , 𐤐 , 𐤑 , §§ 38, 39, 42.

b. Also in the following words:—

𐤏𐤓𐤕 U. = 𐤏𐤓𐤕 K. Sh. *course*.

𐤏𐤓𐤕 = 𐤏𐤓𐤕 O.S. *length*, m.

𐤏 U. Sal., = O.S. 𐤏 to wail, § 46.

𐤏 U. K., O.S. or 𐤏 MB. Sh. or 𐤏 U. to swear, § 46.

𐤏 or 𐤏 as O.S. to bind.

𐤏𐤓𐤕 U. a bond, m. = Al. 𐤏𐤓𐤕 = 𐤏𐤓𐤕 K.; O.S. 𐤏𐤓𐤕 or 𐤏𐤓𐤕 .

𐤏 U. K. or 𐤏 MB., O.S. or 𐤏 U. to bake, § 46.

𐤏 to be long, O.S. 𐤏 .

𐤏 U. K. or 𐤏 MB. to sit, O.S. 𐤏 (𐤏), p. 301.

𐤏𐤓𐤕 U. = 𐤏𐤓𐤕 K., O.S. = 𐤏𐤓𐤕 Ti. a balance, p. 217.

c. *Insertion of Yudh.* In the present of verbs of the form 𐤏𐤓𐤕 or 𐤏𐤓𐤕 , § 46. Also in 𐤏𐤓𐤕 m., 𐤏𐤓𐤕 f., Al. sometimes for 𐤏𐤓𐤕 , 𐤏𐤓𐤕 thou (p. 16); 𐤏𐤓𐤕 Al. or 𐤏𐤓𐤕 as U. K. soul, f.; 𐤏𐤓𐤕 U. Tkh. a yard (the measure), m. = O.S. 𐤏𐤓𐤕 (in Al. 𐤏𐤓𐤕 lit. an arrow, m.): 𐤏𐤓𐤕 in K. also is an arm = 𐤏𐤓𐤕 U. m. = 𐤏𐤓𐤕 O.S., Al. and

sometimes in Ti. [in Sh. ܕܗܩܬܐ m., p. 291]; ܕܗܩܬܐ Al. *ring*, p. 321; ܕܗܩܬܐ m. *arable land* = Turk. *مزرعه*; ܕܗܩܬܐ or ܕܗܩܬܐ f. = ܕܗܩܬܐ O.S. m. *a native lamp*.

d. *Omission of Yudh.* In some Gawar forms in ܕ verbs, § 42; in Urmi verbs of the form ܕܗܩܬܐ = ܕܗܩܬܐ *to believe*, § 83 D; and in ܕܗܩܬܐ U. *a chimney, a vent of an earth oven* = ܕܗܩܬܐ K. = ܕܗܩܬܐ Sh. (feminine of ܕܗܩܬܐ *an eye*); also in ܕܗܩܬܐ *a water pipe (hubble-bubble)* U. = ܕܗܩܬܐ ܕܗܩܬܐ K. In K. ܕܗܩܬܐ f. is an ordinary pipe for tobacco (or ܕܗܩܬܐ), the Urmi ܕܗܩܬܐ f. Also in several causatives, § 45; in U. feminines of the form ܕܗܩܬܐ, p. 59; and so ܕܗܩܬܐ, fem. of ܕܗܩܬܐ U. K. or ܕܗܩܬܐ Al. *young of an animal* (root ܕܗܩܬܐ, p. 335?).

§ 113. ܕܗܩܬܐ is not found in O.S. In N.S. it is much used for ܕܗܩܬܐ in Tiari and sometimes elsewhere; as ܕܗܩܬܐ Ti. = ܕܗܩܬܐ U. *butter*, m.; ܕܗܩܬܐ Ti. = ܕܗܩܬܐ O.S. = ܕܗܩܬܐ U. = ܕܗܩܬܐ Al. Z. *belly*, f.; ܕܗܩܬܐ Ti. = ܕܗܩܬܐ U. = ܕܗܩܬܐ, Az. = O.S. ܕܗܩܬܐ *tooth*, m., and the like.

The sound in N.S. seems to come in various ways:—

a. It represents ܕ in foreign words, as ܕܗܩܬܐ U. *a flower*, m., Turk. *چيچك*; ܕܗܩܬܐ *a magpie*, m., Pers. *چوچه*.

b. It corresponds to O.S. ܕܗܩܬܐ, as in Tiari words above; also in ܕܗܩܬܐ *to be extinguished*, O.S. ܕܗܩܬܐ; ܕܗܩܬܐ m. *a clap of the hands* (usually pl.), O.S. ܕܗܩܬܐ, ܕܗܩܬܐ *the palm of the hand*; ܕܗܩܬܐ *to climb*, perh. O.S. ܕܗܩܬܐ *to surround* [as N.S. ܕܗܩܬܐ (K.) *to go round*, and ܕܗܩܬܐ *to envelop in a shroud*]; ܕܗܩܬܐ or ܕܗܩܬܐ K. *to rebuke*, perh. from O.S. ܕܗܩܬܐ *id.*

c. **ܕܐ** : as **ܡܕܢܫܐ** = (in the manuscripts) **ܡܕܢܫܐ** *Qudshanis*, the village of Mar Shimun, the Catholicos.

d. **ܕܐ** = **ܐ** : **ܡܕܢܫܐ** = **ܡܕܢܫܐ** K. to sputter, **ܕܐܢܐ** to be angry, to be alienated, perhaps = Heb. **זָר** *id.*

e. **ܕܐ** = **ܐ** :

ܕܐܢܐ or **ܕܐܢܐ** to shut, Heb. **סָם** (so Chald.).

ܕܐܢܐ or **ܕܐܢܐ** to scratch = **ܕܐܢܐ** N.S., O.S. see p. 313. Cf. N.S. **ܕܐܢܐ** a scratch, p. 232.

ܕܐܢܐ to split = Chald. **ܕܐܢܐ** (or O.S. **ܕܐܢܐ** to break ?).

ܕܐܢܐ to thrust, prick = **ܕܐܢܐ** in which **ܐ** is pron. **ܐ**, § 105.

ܕܐܢܐ = **ܕܐܢܐ** = **ܕܐܢܐ** as above, p. 258.

ܕܐܢܐ to search, pick the teeth, pick out with a knife, O.S. **ܕܐܢܐ** to dig, or Chald. **ܕܐܢܐ** *id.*, p. 253.

ܕܐܢܐ to break in pieces, crash = **ܕܐܢܐ** to crush, pp. 253, 254.

ܕܐܢܐ or **ܕܐܢܐ** to cut, perhaps = O.S. **ܕܐܢܐ** to cut, p. 257.

ܕܐܢܐ in the sense to be leafy or crowded = **ܕܐܢܐ**, cf. O.S. and N.S. **ܕܐܢܐ** a leaf, m., pp. 264, 265.

ܕܐܢܐ = **ܕܐܢܐ** U. = **ܕܐܢܐ** = **ܕܐܢܐ** K. to whisper.

ܕܐܢܐ or **ܕܐܢܐ** or **ܕܐܢܐ** to wrinkle, crumple = **ܕܐܢܐ** O.S., see p. 268 and below.

ܕܐܢܐ K. to wring the neck, pluck = N.S., O.S. **ܕܐܢܐ** to cut off, twist, pluck (grapes).

ܕܐܢܐ to pinch = **ܕܐܢܐ** N.S. to twist, distort, squeeze. See above.

ܕܐܢܐ or **ܕܐܢܐ** tendon, m., § 77 (2), p. 231.

f. **ܕܐ** = **ܐ** : **ܕܐܢܐ** or **ܕܐܢܐ** to bruise, crush.

g. $\text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ} : \text{ܕܥܝܬܐ}$ U. = ܕܥܝܬܐ K. Q. Sh. = ܕܥܝܬܐ K.
 (§ 110, c) = Arab. مسجد *a mosque*. The root is ܕܥܝܬܐ to worship,
 Heb. Chald. O.S. Arab.

h. $\text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ}$ (see also § 119): ܕܥܝܬܐ U. in the sense *to glitter* (as
 snow) = ܕܥܝܬܐ K., see § 45, h. Perhaps also ܕܥܝܬܐ , see above, e.

i. $\text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ}$:

ܕܥܝܬܐ or ܕܥܝܬܐ f. *heel*, Turk. اوکچه .

ܕܥܝܬܐ *fist*, m., see § 92, b.

ܕܥܝܬܐ K. = ܕܥܝܬܐ U. = ܕܥܝܬܐ O.S. *an account, reckoning*, m.

ܕܥܝܬܐ U. = ܕܥܝܬܐ K. *to toss up*; also, in K. *to get ready for battle*
 [but ܕܥܝܬܐ K. = ܕܥܝܬܐ p. 328].

ܕܥܝܬܐ U. = ܕܥܝܬܐ Al. Tkh. = Turk. چوبان *a shepherd*, m. (also
 ܕܥܝܬܐ U. Tkh. as O.S.).

ܕܥܝܬܐ *to be smooth*, and so ܕܥܝܬܐ *smooth*, or ܕܥܝܬܐ , O.S. ܕܥܝܬܐ
to smooth.

ܕܥܝܬܐ *to fade slightly: have a sore eye: collapse*, as a football.
 O.S. ܕܥܝܬܐ *to fade*, O.S. ܕܥܝܬܐ *to be squeezed dry*. Cf. also N.S.
 ܕܥܝܬܐ *to fade*, p. 267.

$\text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ}$ *to pierce, put out the eyes*; in K. *to fade slightly*.

$\text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ}$ *to blister, prick up the ears*. The latter also is
to give a pledge, flood, § 45, g.

ܕܥܝܬܐ *to plaster*, O.S. ܕܥܝܬܐ *to slip*, ܕܥܝܬܐ *viscosity*.

$\text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ}$ *to crack, snap*, p. 268.

ܕܥܝܬܐ *to go bad*, as gum; perh. O.S. ܕܥܝܬܐ , see p. 265.

$\text{ܕܥܝܬܐ} = \text{ܕܥܝܬܐ}$ *to whisper*, see above, e, and p. 272.

j. $\text{فَجِدْ} = \text{فَجِدْ}$: فَجِدْ to find, is pronounced فَجِدْ in U. فَجِدْ in K., (also rarely 1st Conj., but with Mim).

فَجِدْ to twist, perhaps O.S. فَجِدْ to twist, or O.S. فَجِدْ id.

k. $\text{فَجِدْ} = \text{فَجِدْ}$ K. = فَجِدْ K. = $\text{فَجِدْ} = \text{فَجِدْ}$ U. to have a sore eye, see i, above. For فَجِدْ see j, above.

l. $\text{فَجِدْ} = \text{فَجِدْ}$: فَجِدْ or $\text{فَجِدْ} = \text{فَجِدْ}$ O.S. October or November, m. (in pl. autumn, فَجِدْ N.S.). فَجِدْ to pluck, cut (K.), perh. [p. 262] = O.S. فَجِدْ to cut or root out; or possibly Heb. פָּשַׁל to extract (so Arab.), shake down (fruit). In N.S. $\text{فَجِدْ} = \text{to gnaw, snatch}$. From this root probably comes فَجِدْ to tear or worry as an animal, p. 255. For $\text{فَجِدْ} = \text{فَجِدْ}$ and its variants, see §§ 26—28, 96.

m. We have فَجِدْ and فَجِدْ interchanged in فَجِدْ K. = فَجِدْ Al., Arab. = فَجِدْ Tkh. a cock, [in U. فَجِدْ lit. the crower]; فَجِدْ to take in the hand (cf. فَجِدْ p. 294), cf. O.S. فَجِدْ , and Chald. فَجِدْ to curve (as the hand?); فَجِدْ to roll, see p. 275. For $\text{فَجِدْ} = \text{فَجِدْ}$ see § 68. Also at the end of foreign words فَجِدْ and فَجِدْ are constantly interchanged, فَجِدْ and فَجِدْ . In Al. فَجِدْ to laugh, sometimes has initial Kap.

n. فَجِدْ is silent in J. in the affix فَجِدْ thy.

§ 114. Interchange of liquids, etc.

a. فَجِدْ , فَجِدْ , فَجِدْ , فَجِدْ are interchanged in the following words:—

فَجِدْ as O.S., but usually فَجِدْ September, m., p. 73.

فَجِدْ Al. = فَجِدْ who, § 13, O.S. فَجِدْ .

فَجِدْ (O.S. '2) Gk. $\sigma\tau\upsilon\lambda\omicron\varsigma$, pillar, m.

فَجِدْ m. horse doctor = Turk. فَجِدْ .

ܕܝܠܡܕܐ U. or ܕܝܠܡܕܐ U. = ܕܝܠܡܕܐ Q. = ܕܝܠܡܕܐ K. = ܕܝܠܡܕܐ U. Tkh. (all ܐ) *deserted, ownerless*.

ܠܝܠܡܐ *white cherry* (p. 53) = Turk. ڪراس or ڪراز.

ܡܕܡܐ *to be ruined by water, to be shipwrecked*, perh. = ܡܝܡܐ as O.S. *to choke, drown*. Also ܡܕܡܐ in K. = *to nick with a knife*, O.S. ܡܕܡܐ *to cut*.

ܕܝܠܡܐ = ܕܝܠܡܐ § 113, k.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ § 113, i.

ܕܝܠܡܐ Ti. *to play*, perh. = O.S. ܕܝܠܡܐ *to be prosperous, happy*.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ *to carry*, §§ 45, 46.

ܕܝܠܡܐ *to fall over, die*, perh. from ܕܝܠܡܐ *to fall*, p. 260.

ܕܝܠܡܐ = ܕܝܠܡܐ K. *to babble*, p. 252.

ܕܝܠܡܐ also = ܕܝܠܡܐ *to grow* = ܕܝܠܡܐ Al., O.S. p. 258.

ܕܝܠܡܐ *to roll, roll over, stagger*, perhaps = ܕܝܠܡܐ from ܕܝܠܡܐ *to be round*; or from ܕܝܠܡܐ *to fall*. So ܕܝܠܡܐ p. 263.

ܕܝܠܡܐ, also as O.S. ܕܝܠܡܐ *Festival of the Twelve Apostles*.

ܕܝܠܡܐ K. = ܕܝܠܡܐ K. *to blossom*, § 45, g, and p. 312.

ܕܝܠܡܐ = ܕܝܠܡܐ = ܕܝܠܡܐ *to soil*. The first also *to beat gently* = ܕܝܠܡܐ or ܕܝܠܡܐ p. 273.

ܕܝܠܡܐ and ܕܝܠܡܐ from ܕܝܠܡܐ, pp. 262, 265.

ܕܝܠܡܐ and ܕܝܠܡܐ f. *ointment* = Turk. ܡܠܝܡ.

ܕܝܠܡܐ U., O.S. = ܕܝܠܡܐ K. *to mumble*, p. 254.

ܕܝܠܡܐ or ܕܝܠܡܐ *to lame or be lame*, pp. 262, 265.

كَمَؤْ or ' or كَمَؤْ m. *the pulse* (Turk. لمس?).

كَمَؤْ m. *felt*, Turk. نمد.

كَمَؤْ German, Turk. نمسه or لمسه Germany.

كَمَؤْ to leak, O.S. كَمَؤْ to ooze, p. 111.

كَمَؤْ = كَمَؤْ K. to grope, pp. 262, 268.

كَمَؤْ to crumble, p. 259.

كَمَؤْ U. = كَمَؤْ K. = كَمَؤْ K. to wedge in, p. 274.

كَمَؤْ to beseech, Heb. קָהַל, p. 255.

كَمَؤْ to rumble or crash, K. = كَمَؤْ or كَمَؤْ to thunder. In U. كَمَؤْ = to be downhearted, perh. for كَمَؤْ, O.S. كَمَؤْ to be musty.

كَمَؤْ U. = كَمَؤْ K. to be bitter. See § 81 (5).

كَمَؤْ for كَمَؤْ to alter, § 92, b.

كَمَؤْ or كَمَؤْ to switch, beat.

كَمَؤْ Al. = كَمَؤْ U. K. to consider, p. 266.

كَمَؤْ or كَمَؤْ U. to pant, p. 270.

كَمَؤْ to tear, from N.S. كَمَؤْ to snatch, p. 270.

كَمَؤْ m. descendant, Arab. Turk. سلسله, p. 274.

كَمَؤْ black pepper, f., Tkh. Sh. = O.S. كَمَؤْ = πέπερι (in U. كَمَؤْ f., in K. كَمَؤْ or in Tkh. كَمَؤْ). So كَمَؤْ K. red pepper (= Sh. U. كَمَؤْ f.).

كَمَؤْ U. Sh. = كَمَؤْ Sh. = كَمَؤْ Tkh. = كَمَؤْ Ti. (= كَمَؤْ Tkh.) a top.

كَمَؤْ m. = كَمَؤْ p. 231, rule, canon.

ܦܕܕܐܝܝܬܐ K. = ܦܕܕܐܝܬܐ K. *noise* [also ܦܕܐ K., ܦܕܐܝܬܐ U. ܦܕܐܝܬܐ Sh. ܦܕܐܝܬܐ Tkh. ܦܕܐܝܬܐ Tkh.].

ܕܐܘܠܡܐ or ܕܐܘܠܡܐ U. *newspaper*, m. Pers., (in K. ܕܐܘܠܡܐ f.).

ܕܐܠܬܐ (ܐ) or ܕܐܠܬܐ or ܕܐܠܬܐ *trousers tied at the ankle*, m.

ܕܐܠܡܐ *turnip* (p. 54), Turk. شلغم.

ܕܐܠܡܐ = ܕܐܠܡܐ Q. *twelve*, § 26.

b. Liquids are interchanged with other letters:—

ܕܐܠܡܐ *when* = O.S. ܕܐܠܡܐ (in Ti. ܕܐܠܡܐ).

ܕܐܠܡܐ U., also ܕܐܠܡܐ as O.S. *to number*.

ܕܐܠܡܐ, also ܕܐܠܡܐ *to rub*.

ܕܐܠܡܐ Ti. Al. = ܕܐܠܡܐ Tkh. *to push*.

ܕܐܠܡܐ U. Ti. Sh. = ܕܐܠܡܐ K. *service*, f., p. 316.

ܕܐܠܡܐ *all*, sometimes pron. ܕܐܠܡܐ before a noun, esp. in Al. Z.

ܕܐܠܡܐ MB. = ܕܐܠܡܐ *stove*, § 88, g.

ܕܐܠܡܐ f. *a wood*, Turk. بيشه, Kurd. ميشه.

ܕܐܠܡܐ *ladder*, O.S. ܕܐܠܡܐ, Arab. سلم.

ܕܐܠܡܐ *earring*, O.S. ܕܐܠܡܐ.

ܕܐܠܡܐ Al. *skull* = ܕܐܠܡܐ U. K., p. 289.

ܕܐܠܡܐ K. = ܕܐܠܡܐ K. *to bring ewes to be milked*, p. 261.

ܕ is silent in some parts of ܕܐܠܡܐ, § 46, and in ܕܐܠܡܐ *supper* (lit. *evening meal*); sometimes in ܕܐܠܡܐ *all*, in Al. K. and in the preposition ܕ with affixes, § 32 (4) etc.; in the preterite of verbs ending in ܕ, ܕܐ, ܕܐ, p. 85; and sometimes in that of verbs ܕܐ, ܕܐ in Al.;

thus **ܕܝܡܝܢ ܕܝܡܝܢ** is in Al. often pron. *jmé'un* (as if **ܕܝܢ**). So **ܕܝܢܐ** K. = **ܕܝܢܐ** U. *the left hand* (also **ܕܝܢܐ** as O.S. ; in Al. **ܕܝܢܐ**).

§ 115. **ܕܝܢܐ** falls in **ܕܝܢܐ** *to-day*, § 67 ; so **ܕܝܢܐ** Al. *daily*.

Also **ܕܝܢܐ** U. *in the evening*, § 67.

ܕܝܢܐ see p. 30.

ܕܝܢܐ Ti. = **ܕܝܢܐ** O.S. = **ܕܝܢܐ** U. *thing*.

ܕܝܢܐ m. **ܕܝܢܐ** f. *get up* (imperative). But **ܕܝܢܐ** often remains in Al. ; and everywhere in the plural **ܕܝܢܐ**.

Also as a preformative in all second conjugation verbs in U. Sal. Sup. J. Q. Gaw. etc., and elsewhere in those beginning with Mim, § 35 ; also usually in Al. in the second conjugation infinitive.

§ 116. **ܕܝܢܐ** often falls, especially at the end of a word :—

a. In the plural of the present participle : **ܕܝܢܐ** = O.S. **ܕܝܢܐ**, **ܕܝܢܐ** = O.S. **ܕܝܢܐ**.

b. In the past participle in **ܕܝܢܐ** K. = O.S. **ܕܝܢܐ** *he killed them* (they were killed by him).

c. In K. Al. often (in Ti. almost always) at the end of the second pers. plural of verbs and pronouns, e.g. **ܕܝܢܐ** = **ܕܝܢܐ** *you, pl.*

d. **ܕܝܢܐ** or **ܕܝܢܐ**, O.S. **ܕܝܢܐ** *we*.

ܕܝܢܐ etc. § 121.

ܕܝܢܐ or **ܕܝܢܐ** (Zlama with either sound) Al. or **ܕܝܢܐ** = **ܕܝܢܐ** O.S. *they*, §§ 10, 12.

ܕܝܢܐ m. **ܕܝܢܐ** f. *thou*, so O.S.

ܕܝܢܐ or **ܕܝܢܐ** *entire, a whole number*¹, Turk. **بتون**.

¹ This word is much used in counting ; where we should say *five* a Syrian would often say **ܕܝܢܐ**.

ܕܝܬܐܳܕܳܐ *giant*, m., so O.S.; not colloquial in N.S.

ܕܝܬܐܳܕܳܐ K. *drop* = ܕܝܬܐܳܕܳܐ p. 228.

ܕܝܬܐܳܕܳܐ *city*, so O.S. The ܕ reappears in the plural ܕܝܬܐܳܕܳܐ.

ܕܝܬܐܳܕܳܐ U. = ܕܝܬܐܳܕܳܐ K. *for instance*.

ܕܝܬܐܳܕܳܐ *from*. The Nun often falls before a noun etc., esp. in K. Al.

ܕܝܬܐܳܕܳܐ *a sieve*, from ܕܝܬܐܳܕܳܐ *to sift*, pp. 282, 291.

ܕܝܬܐܳܕܳܐ U. or ܕܝܬܐܳܕܳܐ K. = O.S. ܕܝܬܐܳܕܳܐ *again*, p. 316.

ܕܝܬܐܳܕܳܐ *balance*, root ܕܝܬܐܳܕܳܐ, pp. 217, 323.

ܕܝܬܐܳܕܳܐ K. = ܕܝܬܐܳܕܳܐ U. *to dam*, cf. N.S. ܕܝܬܐܳܕܳܐ *a dam*, p. 274.

ܕܝܬܐܳܕܳܐ U. = ܕܝܬܐܳܕܳܐ K. *prohibited*.

ܕܝܬܐܳܕܳܐ (O.S. 'ܕ') *a year*. The Nun reappears in the plural ܕܝܬܐܳܕܳܐ.

Nun is inserted in ܕܝܬܐܳܕܳܐ m. *cluster of grapes*, cf. ܕܝܬܐܳܕܳܐ *to pluck*.

§ 117. ܕ final in Salámas is often like ܕ or ܕ; as ܕܝܬܐܳܕܳܐ or ܕܝܬܐܳܕܳܐ *save*, pl. ܕܝܬܐܳܕܳܐ *heal me*. See § 90.

ܕ before ܕ or ܕ is pron. like ܕ, as ܕܝܬܐܳܕܳܐ (*ũmbar*) *store-room*.

§ 118. ܕ, which gives a semi-guttural sound to the accompanying vowel in U. and part of K. (especially Ti.) has usually only the force of ܕ in Tkh. Al. Ash. Hence they make in Tkhuma a causative, ܕܝܬܐܳܕܳܐ (*mé-qŕ*) *to take root*, from ܕܝܬܐܳܕܳܐ *to dig*. But in some words even in these districts ܕ modifies the sound, especially at the beginning of a word.

The break due to ܕ [§ 4] is especially marked in Ti. Thus they will say *b'élî* for ܕܝܬܐܳܕܳܐ *I wished*. In most districts, even where

𐤁 does often make a break, this would be *bélî* or *bîlî*. So 𐤁𐤍𐤏𐤍 *act of desiring*, which in most districts cannot be distinguished from 𐤁𐤍𐤏𐤍 *a house*, in Tîari has a marked break.

§ 119. *Interchange of 𐤁 and 𐤁 (or 𐤁 in Baz).*

𐤁 = 𐤁 Chald. (γϵ) = 𐤁 or 𐤁 Mand. (Nöld. § 20, 146).

𐤁𐤍𐤏𐤍 (or 𐤁𐤍𐤏𐤍 ?) *hair*, m. perh. = O.S. 𐤁𐤍𐤏𐤍 *id.*

𐤁𐤍𐤏𐤍 *Kurdistan*, but 𐤁𐤍𐤏𐤍 or 𐤁𐤍𐤏𐤍 *a Kurd*.

𐤁𐤍𐤏𐤍 U. = 𐤁𐤍𐤏𐤍 K. *to tie a knot*, pp. 262, 265.

𐤁𐤍𐤏𐤍 U. = 𐤁𐤍𐤏𐤍 K. = 𐤁𐤍𐤏𐤍 O.S. *a knot*, m.

𐤁𐤍𐤏𐤍 Al. and 𐤁𐤍𐤏𐤍 Al. *to speak* = 𐤁𐤍𐤏𐤍 U. K. *to tell*?

𐤁𐤍𐤏𐤍 U. or 𐤁𐤍𐤏𐤍 K. or 𐤁𐤍𐤏𐤍 or 𐤁𐤍𐤏𐤍 or 𐤁𐤍𐤏𐤍 K. *to gather up, carry off*, esp. as floods, p. 268.

𐤁𐤍𐤏𐤍 *to justify*; cf. Heb. 𐤁𐤍𐤏𐤍 = O.S. 𐤁𐤍𐤏𐤍 *truth*, and N.S. 𐤁𐤍𐤏𐤍 *upright*, and Al. 𐤁𐤍𐤏𐤍 *fat*: same connexion as between 𐤁𐤍𐤏𐤍 *fat*, and 𐤁𐤍𐤏𐤍 *true*; both of which mean literally *well made*, § 123.

𐤁𐤍𐤏𐤍 *to groan*, O.S. 𐤁𐤍𐤏𐤍 p. 255.

𐤁𐤍𐤏𐤍 Tergawar = 𐤁𐤍𐤏𐤍 § 92, b, p. 297.

𐤁𐤍𐤏𐤍, O.S. 𐤁𐤍𐤏𐤍, Heb. 𐤁𐤍𐤏𐤍 *threshold*, p. 280.

𐤁𐤍𐤏𐤍 = 𐤁𐤍𐤏𐤍 Sal. = 𐤁𐤍𐤏𐤍 Al. *sign of the past tense*, p. 82.

𐤁𐤍𐤏𐤍 as O.S. = 𐤁𐤍𐤏𐤍 Baz *flour*, m. [See further, § 113, h.]

𐤁𐤍𐤏𐤍 K. *to hug* = 𐤁𐤍𐤏𐤍 K. *to wrap*, Chald. 𐤁𐤍𐤏𐤍.

𐤁𐤍𐤏𐤍 O.S. *caper berry* = Arab. 𐤁𐤍𐤏𐤍.

𐤁 is silent in 𐤁𐤍𐤏𐤍 *command*, in part of U. § 76 (4); § 120, c.

§ 120. *Interchange of ܕ and ܕ or ܕ.*

a. ܕ = ܕ or ܕ in many foreign words; ܕ and ܕ of Pers. Turk. etc. often become ܕ and ܕ or ܕ in N.S., or if the softer sound is taken in the singular, the harder is used in the plural, § 18 (13); or both forms are found in N.S., as ܕܕ or ܕܕ in *arrears*, Arab. ܕܕܕܕ; ܕܕܕ or ܕܕܕܕ garden, § 82 (13). So ܕܕܕܕܕ U. *small fire-place* = Turk. ܕܕܕܕܕ; ܕܕܕܕܕ f. *shield* = Turk. ܕܕܕܕܕ; ܕܕܕܕܕ m. *mallet* = Turk. ܕܕܕܕܕ; ܕܕܕܕܕ f. *hood* = Turk. ܕܕܕܕܕ; ܕܕܕܕܕ f. *bomb* = Turk. ܕܕܕܕܕ, etc. So also ܕܕܕܕܕ = ܕܕܕܕܕ § 73.

b. ܕ = ܕ, see § 100, g.

c. ܕ = ܕ in a few words:—

ܕܕܕ K., ܕܕ U. *certainly*, § 67, Arab. ܕܕܕܕ.

ܕܕܕܕܕ = ܕܕܕܕܕܕ to *thunder*, cf. ܕܕܕܕܕܕ § 114, a.

ܕܕܕܕ also ܕܕܕܕ *eye of a needle*, p. 304.

ܕܕܕ Ti. to *bite* = ܕܕܕ to *peck*? See p. 312.

ܕܕܕܕܕ *command*, m., in Al. has ܕܕ, § 119.

ܕܕܕ or ܕܕܕ U. Tk. = ܕܕܕ K. to *gather* (clothes), to *crouch*, p. 297.

ܕܕܕ Ti. = ܕܕܕ to *bleat*, *cry out*, § 46.

ܕܕܕ Tk. = ܕܕܕ p. 297.

§ 121. ܕ in Ti. is often pronounced ܕ, as ܕܕܕܕ = ܕܕܕܕ *I said*.

ܕ falls in some words:—

ܕܕܕܕ, ܕܕܕܕ etc. *other*, p. 57.

ܕܕܕ to *be cold*, from O.S. ܕܕܕ, p. 120?

𐤆𐤌𐤓 Al. (sometimes) *son*, § 19.

𐤆𐤌𐤓 Al. *daughter*, § 19.

𐤆𐤌𐤓 U. = '𐤓 Ti. = '𐤓 Al. Z. = 𐤆𐤌𐤓 O.S. *belly*, f.

𐤆𐤌𐤓 Al. = 𐤆𐤌𐤓 U. K., O.S. lit. *My Lady* (title of St Mary).

𐤆𐤌𐤓 *bier*, f.; O.S. 𐤆𐤌𐤓 *bed*.

𐤆𐤌𐤓 *horn*, f. O.S. '𐤓.

𐤆𐤌𐤓, some parts of; see 𐤆𐤌𐤓 § 46.

𐤆𐤌𐤓 *almond* (?), §§ 88, *h*, 98.

𐤆𐤌𐤓 Al. = 𐤆𐤌𐤓 K. Al. = 𐤆𐤌𐤓 O.S. *two*, f. § 26.

Nöldeke (§ 24) suggests 𐤆𐤌𐤓 *young of an animal* = 𐤆𐤌𐤓 from 𐤆𐤌𐤓 *to be small*. See p. 324.

§ 122. 𐤆 is silent in a few words, as 𐤆𐤌𐤓 *again*; in U. both 𐤆 and 𐤆 silent, in K. 𐤆 silent, § 116, *d*. 𐤆𐤌𐤓 U. = 𐤆𐤌𐤓 K. = 𐤆𐤌𐤓 Al. Tkh. *to hit, attack*, O.S. 𐤆𐤌𐤓; see 𐤆𐤌𐤓 § 77 (2). 𐤆𐤌𐤓 *ears of corn*, p. 291. 𐤆𐤌𐤓 Al. *except* (p. 179), often has 𐤆.

Compare also 𐤆𐤌𐤓 K. *to plane*, p. 269 (in U. 𐤆𐤌𐤓 𐤆𐤌𐤓).

§ 123. Interchange of 𐤆 and 𐤆.

𐤆𐤌𐤓 f. *fear, awe*, Turk. احتياط.

𐤆𐤌𐤓 N.S. = 𐤆𐤌𐤓 O.S. *then* = εἴτα.

𐤆𐤌𐤓, or with 𐤆, *pillar*, m., § 85, Arab. ستون.

𐤆𐤌𐤓, or with 𐤆, *appetite*, f., p. 318.

𐤆𐤌𐤓 *obedience*, f., Arab. اطاعت.

ܕܐ (p. 122) in Al. becomes ܕܐ before ܕܐ.

ܕܐ f. *leg* (of mutton) = Turk. *بوت*.

ܕܐ see p. 328.

ܕܐ see p. 313.

ܕܐ, rarely ܕܐ f. *sake*, Arab. *خاطر*.

ܕܐ, or 'ܐ, *storey*, m., Turk. Arab. *طباقه*.

ܕܐ K. = ܕܐ U. *cannon*, f., Turk. *طوب* and *طوب*.

ܕܐ *eyelash*, m. (O.S. ܕܐ), § 18 (5).

ܕܐ, or 'ܐ, the latter chiefly in U. (O.S. ܕܐ), *to be lost or destroyed, to lose its sound*, as a letter; in Al. *to throw*, as Chald.

ܕܐ and ܕܐ for (ܕܐ O.S.), have ܐ usually in J. Al. Z.

ܕܐ (O.S. 'ܐ), usually pron. 'ܐ in U., *metal bowl*, f., § 87, l.

ܕܐ K., 'ܐ U., *to stick intr., be lighted*. In K. also *to wrestle, catch up*. So also ܕܐ *to stick, light, tr.*, O.S. ܕܐ *to shut, join*.

ܕܐ, or 'ܐ, *to stick to*; so ܕܐ K. *to incite, stick*. ܕܐ is also *to put the claws into, cope with, attack*. Cf. ܕܐ, p. 50.

ܕܐ U. K., 'ܐ Al., *to persecute, drive out*, O.S. ܕܐ [ܕܐ in U. K. is *to crumble*, as Arab.].

ܕܐ *to be fat*, ܕܐ *fat*. Same root as ܕܐ *to be mended, get well* (O.S. ܕܐ *to make well*); 'fat' = 'well made,' cf. ܕܐ Al. § 119. So ܕܐ or ܕܐ *true*.

ܕܐ f. *tally, nick-stick*, Pers. *چوب خط*.

ܕܐ, ܕܐ, ܕܐ and derivatives, § 119, and pp. 262, 265.

ܕܐ *vagabond*, m., Pers. *لوطی*.

ܕܐ Al. = ܕܐ U. = ܕܐ K. = ܕܐ Al. *to subdue*.

مُطَلِّت, or with ط, contents, design, purpose, f., Arab. مطلب.

مُجَذِّد or ج' or ن' to tickle, p. 271.

مُجَدِّد Ti. or ن U. at a loss, at a standstill. Arab. معطل.

[Also مَجْدُ K. مجده Sh.]

مُفْهِم K. = مَفْهِم U. to whisper, § 113, e.

مُصَيِّد K., with ن U., to prove, affirm, § 110, c.

نُقطه f. dot, point, Turk. نقطه.

سُلْطَان, rarely with ن, captain, m., Arab. سلطان.

سُقْط, or with ط, U. Tkh. maimed, lame, Arab. سقط, p. 305.

صَدِيق true, and صَدِيقَان truth, often with ط.

بُخَّاز, or with ط, grocer, m., O.S. بَخَّاز, Arab. عطار.

فُوطه f. apron, Arab. Turk. فوطه, Pers. فوته.

فِذْجَان a flea, usually with ط, § 89 (2).

قَحْط scarce, Turk. قحط.

قُوتِي f. small box, Turk. قوطى, Kurd. قوتى.

قَاطِر m. mule, Turk. قاطر.

شَرَط f. condition, covenant, Arab. شرط.

شَاطِر m. runner, footman, Turk. شاطر.

طَاجِس U., or with ط, to air clothes (O.S. طَاجِس to spread). With ط also in N.S. to stretch oneself, spread open.

طَبَع temper, f., Arab. طبع.

طَاوَه m. fryingpan, Turk. طاوه and تابه.

مَاسَك m. mallet, see p. 334.

طَوَق necklace, m., Turk. طوق.

طُوطِي قُوشِي parrot, m., Turk. طوطى قوشى.

ܐܠܬܐ, or ܐܠܬܐ, *three*, and cognate numerals, § 26, very often have ܐ initial. In ܐܠܬܐܬܐܬܐ *all three of them*, both Taus often = ܐ, and so in ܐܠܬܐܬܐܬܐ U. In ܐܠܬܐ Tau usually remains.

ܐܠܬܐܬܐ, or with ܐ, *avaricious*, Pers. طمعکار.

ܐܠܬܐ U., in K. with ܐ, *tin* (in sheets), Turk. تنكه.

ܐܠܬܐ *infant*, m., rarely with ܐ, Arab. طفل.

ܐܠܬܐ f. *strap* (p. 46), Turk. طاصمه or تصمه.

ܐܠܬܐ *layer*, Turk. طاق.

§ 124. Interchange of ܐ and ܐ.

In O.S. a ܐ frequently corresponds to a Hebrew שׁ: e.g. ܐܠܬܐ O.S. Chald. and N.S. *snow* = שׁלג Heb. So also in N.S. ܐ and ܐ are sometimes interchanged. Thus N.S. ܐܠܬܐ *to be spilt or upset* = N.S. ܐܠܬܐ *to overflow, be poured out*, O.S. ܐܠܬܐ *to pour out*, cf. ܐܠܬܐ and ܐܠܬܐ N.S. both *to pour out or spill*.

In Upper T̄iari ܐ very frequently has the sound of ܐ. Thus ܐܠܬܐ *house*, ܐܠܬܐ *come*, ܐܠܬܐ *I came* (but not ܐܠܬܐ the present participle and tense), ܐܠܬܐ *hen*, ܐܠܬܐܬܐ *brought*, f., are pronounced respectively *bésha*, *shâ*, *shélî*, *kshésha*, *mûshésha*; and so all endings in ܐܬܐ, and many others. For the aspirate, see p. 299.

In Zakhu aspirated Tau frequently becomes Simkath: thus ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ, ܐܠܬܐ (*las*); but ܐܠܬܐ etc. The same words also are used with ܐ in Z., though less frequently. So ܐ = ܐ, as ܐܠܬܐ, ܐܠܬܐ, for ܐܠܬܐ ܐܠܬܐ etc.

§ 125. ܐ in the Qudshanis dialect often has a sound between ܐ and ܐ, as ܐܠܬܐ *dead*, pronounced *mikha* (nearly). For this sound cf. § 107. So many parts of the verb ܐܠܬܐ *to come*, § 46.

§ 126. א frequently falls, especially in U. Sal. Q. Gaw.:—

a. In plurals in U.: אָסוֹסֶס horses, frequently pronounced *sûsâwâ-î*, אָסוֹסֶס villages, frequently *mâwâ-î*, p. 67.

b. In Sal., Gaw., J., and Q. plurals. The א disappears (but see p. 40), and the accent thus comes to be on the last syllable remaining. צִדָּה side, and צִדָּה (= צִדָּה) sides, are only distinguished by accent, *dīpnā* and *dīpná*. So צִדָּה our sides.

c. In Sal. Gaw. J. Q. the א falls in singulars in אָ, as אָסוֹס a hat, for אָסוֹס; אָסוֹס shade, for אָסוֹס. So also אָסוֹס face = אָסוֹס; אָסוֹס village = אָסוֹס p. 67; אָסוֹס house = אָסוֹס.

d. In the same districts א replaces א in the abstract termination אָסוֹ- § 78, as אָסוֹס righteously = אָסוֹס. So even in U. אָסוֹס m. excess = אָסוֹס K. f.

e. In all districts in compound nouns of the form אָסוֹס a butterfly (sic); and the fem. pres. part. in K. as on p. 34.

f. In אָסוֹ, אָסוֹ and words derived from them, § 16 (2).

g. אָסוֹ Ti. Al. I can = אָסוֹ; so אָסוֹ often when alone in Q., and elsewhere also when = אָסוֹ § 67; so often אָסוֹ Al. lé.

אָסוֹ below = אָסוֹ § 67.

אָסוֹ to come, and its causative, many parts of, §§ 46, 47.

אָסוֹ U. = אָסוֹ K., O.S. (א) after.

אָסוֹ U. Tkh. a napkin, handkerchief, f. (usually), Pers.

دستمال (also אָסוֹ U. אָסוֹ K. אָסוֹ Al.).

אָסוֹ Q. = אָסוֹ new, and similar forms, § 21 (9) and p. 313.

אָסוֹ U. three, m., and cognate numerals, p. 65.

APPENDIX.

I. VERNACULAR OF THE JEWS OF AZERBAIJAN.

The Jews of North-west Persia speak a dialect which bears a close resemblance to that of the Urmi Syrians. The following specimen, to which a literal translation in Urmi Syriac is added, is from a leaf* printed at Odessa by an Azerbaijan Jew as an example of a proposed translation of the Old Testament into his native tongue. It is given exactly as written, except that Syriac letters are used instead of Hebrew to shew more clearly the relation to the vernacular Syriac. The Jewish writer has not inserted Dagesh forte.

PSALM ii.

Azerbaijan Jews.

Urmi Syrians.

ܐܠܗܝܢ² ܠܒ ܡܫܝܚܐ¹ ܕܡܠܟܐ (6)

ܐܠܗܝܢ ܡܫܝܚܐ ܠܒ ܡܠܟܐ (6)

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ⁴ ܕܡܠܟܐ³ ܕܡܠܟܐ *

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ⁴ ܕܡܠܟܐ³ ܕܡܠܟܐ *

ܕܡܠܟܐ⁶ ܕܡܠܟܐ⁵ ܕܡܠܟܐ⁵ ܕܡܠܟܐ⁵ ܕܡܠܟܐ⁵ (7)

ܕܡܠܟܐ⁶ ܕܡܠܟܐ⁵ ܕܡܠܟܐ⁵ ܕܡܠܟܐ⁵ ܕܡܠܟܐ⁵ (7)

ܡܠܟܐ⁸ ܕܡܠܟܐ⁷ ܕܡܠܟܐ⁷ ܕܡܠܟܐ⁷ ܕܡܠܟܐ⁷

ܡܠܟܐ⁸ ܕܡܠܟܐ⁷ ܕܡܠܟܐ⁷ ܕܡܠܟܐ⁷ ܕܡܠܟܐ⁷

¹ ܡ for ܡ.—² Cf. O.S. ܡܠܟܐ power. Heb. and Chald. ܡܠܟܐ. ܡ for ܡ.

—³ The adjective comes before the noun, contrary to the Syriac usage.—⁴ ܡ for ܡ.—

⁵ The future without ܡ as in Tiari.—⁶ Apparently the final syllable has the second long Zlama sound, the first the short Zlama sound as U., as against the K. sound, which is Khwaša.—⁷ This method of taking affixes is unlike O.S. or N.S. The ܡ corresponds to the first ܡ in ܡܠܟܐ.—⁸ The substantive verb, formed on the same prin-

* The author is indebted for this leaf to the Rev. Dr Labaree of the American Presbyterian Mission at Urmi.

1. מִן הַיָּם וְהַיָּבֵשׁ
 2. מִן הַיָּם וְהַיָּבֵשׁ : מִן הַיָּם *
 3. (3) מִן הַיָּם וְהַיָּבֵשׁ : מִן הַיָּם *
 4. מִן הַיָּם וְהַיָּבֵשׁ : מִן הַיָּם *
 5. (5) מִן הַיָּם וְהַיָּבֵשׁ : מִן הַיָּם *
 6. (6) מִן הַיָּם וְהַיָּבֵשׁ : מִן הַיָּם *
 7. (7) מִן הַיָּם וְהַיָּבֵשׁ : מִן הַיָּם *
 8. (8) מִן הַיָּם וְהַיָּבֵשׁ : מִן הַיָּם *

a labial.—³¹ See **כֶּסֶף** § 68.—³² In U. the **מ** is very rarely dropped before a vowel, § 68.—³³ Cf. O.S. **חַסְדִּי** *mercy*.—³⁴ The verb **קָרָא** *to call*, is used in K., not in O.S., but so Hebrew **קָרָא**.—³⁵ So in N.S. they say **תַּגְבִּיט** *to answer*.—³⁶ Cf. **לִשְׁכָּתִּי**, one of the past forms of **לִשְׁכַּח** § 46.—³⁷ **ד** for **א** of N.S. **אֵלֶּה** in O.S. = *delirium*.—³⁸ Perhaps = **אֶלֶּם** *to be strong*, K. Also O.S. *to become true*.—³⁹ ? O.S. **בְּחֵי** *joy*, **ע** = **צ**.—⁴⁰ **לָא** for **לָא** as in Tiari.—⁴¹ **א** for **א**.—⁴² See § 69.—⁴³ Apparently = **דִּבְרֵי־שֵׁשׁ** U. or **דִּבְרֵי** K. See § 50.—⁴⁴ So O.S. P'al. In N.S. in this sense it is 2 Conj.—⁴⁵ = **אֶמֶלֶךְ** K. Cf. Turk. **يان** *side*.—⁴⁶ See p. 334.—⁴⁷ Cf.

II. PROVERBS¹.

1. **ܡܢ ܕܕܥܝܬܐ ܕܗܝܐ ܡܥܬܐ ܕܥܝܬܐ** *Of his spittle he is making bread and butter.* 'He will skin a flint to make soup.'

2. **ܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ : ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ**
U. *Pillau is not for filling the mouth, but oil and rice are necessary.*
Said when a man is not careful in his eating, and does not know the pleasures of the table.

3. **ܡܢ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** *Let him put his reels by themselves.* Said by a man when told that another is angry: Never mind, I do not care; I have nothing to do with him.

4. **ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** *A pitcher of water breaks on the way to the well, cf. Eccles. xii. 6.* 'A sailor dies on the sea.'

5. **ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ : ܕܥܝܬܐ ܕܥܝܬܐ** Aliter: **ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ**
... *The rope was short and did not reach you.* Said when a man comes in too late for a thing, or if he does not listen to the beginning of a story and then wishes to have it repeated. 'A day too late for the fair.'

6. **ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ : ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ**
ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ *The rat could not get in at the hole, and now he has hung a turnip on to its tail.* Said when a man after failing to do a thing tries to do something more difficult.

¹ The explanations added here are those given by the Syrians from whom the proverbs were collected.

7. **ܐܢܝܢ ܕܢܝܢܐ : ܐܢܝܢ ܕܝܢܐ** *A man among men, and a bird among feathers. A man cannot stand alone.*

8. **ܕܠܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** *They hang every sheep by its own leg. A man pays the penalty for his own misdeeds.*

9. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** (K. ܕܝܢܐ) *If you do not know look at your neighbour. Do not be content to remain ignorant.*

10. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** K. *Not from the affairs of God and not from the houses of men. Do not pry.*

11. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** *If you do not get warm at sunrise you will not get warm when it sets. If the beginning is wrong, the end cannot be right.*

12. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** K. *That which does not resemble its master is spurious. 'Like father, like son.'*

13. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** K. *If you do not see Satan you need not make the sign of the cross. You would not have gone wrong had you not fallen among bad companions.*

14. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** K. *If a man will not listen with his ear they will make him listen at the back of his neck, i.e. beat him.*

15. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** K. *The man who marries without asking (advice) may lose his wife and no one will take any notice of him. No one should act without advice.*

16. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** K. *You will not know the benefit you get from me till you try another. No one knows when he is well off.*

17. **ܕܝܢܐ ܕܝܢܐ : ܕܝܢܐ ܕܝܢܐ** U. *If the last does not come we shall not know the measure of the first. [The same.]*

18. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** K. *If a man sleeps in the presence of his enemy, calamities will wake him up.*

19. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** *Water on the top of a gourd, walnuts on the top of a dome. One can get nothing into a fool's head.*

20. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** K. *A gourd's head is better than a man who will not obey his superior. A fool is better than a disobedient man.*

21. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** K. *If an old woman wants to fast, Fridays and Wednesdays are plenty. Said to a man to dissuade him from doing a thing he is fond of: Do not do it now, there is plenty of time to do it in.*

22. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** U. *If you are a thief there are plenty of nights. [The same.]*

23. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** K. *If (a man) does not walk on his head he will not know the measure of his foot. Great men ought to consider their inferiors.*

24. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** (aliter **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ**) *The liar's (madman's) house was burnt and no one believed him. 'He cried Wolf so often that no one believed him when the wolf came.'*

25. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** K. *Sour milk which has been tried is better than untried curds. 'A bird in the hand is worth two in the bush.' In K. **וְהָיָה** is sour, not sweet, milk.*

26. **וְהָיָה כִּי יִשְׁכַּב בְּפָנָיו הָאֹיֵב וְהִנֵּה מַלְאָכָיו יִשְׁכְּמוּ אֵת הָאִישׁ** (sic) *He takes it in at one ear and lets it out at the other.*

37. **ሀደኛን ለእኛ ሳንቀጥል** U. *Hereafter we will not light the lamp.* Said sarcastically of an ugly bride or the like. [Cf. no. 125.]

38. **ሀደኛን ለእኛ ሳንቀጥል** *He is an unwashed spoon.* Said of one who interferes.

39. **ሀደኛን ለእኛ ሳንቀጥል : ደረጃ ስጦታ** U. *A slender turnip has a thick root.* 'Quality is better than quantity.'

40. **ሀደኛን ለእኛ ሳንቀጥል : ደረጃ ስጦታ** *They had not left a man in the house, and he said, Take my armour to the chief man's house.* [Same as no. 6.]

41. **ሀደኛን ለእኛ ሳንቀጥል** *A herb grows according to its root.* 'Like father, like son.'

42. **ሀደኛን ለእኛ ሳንቀጥል** *No man calls his own dowi sour* [dowi is a drink made from curdled milk, water, and herbs]. 'Every man thinks his own chickens are the best.'

43. **ሀደኛን ለእኛ ሳንቀጥል** *A good name: a deserted village.* Said of a famous man or place that is poor.

44. **ሀደኛን ለእኛ ሳንቀጥል** *The floods have swept away the mill and he is asking for the hoppers* (loose pieces of wood used to bring the wheat down on the mill-stone). Said when a man expects to find something valuable in a house which has been cleared out by robbers. Cf. no. 127.

45. **ሀደኛን ለእኛ ሳንቀጥል** *If the master of the house is an accomplice with the thieves, they can take the bull out by the skylight.* 'A man's foes are they of his own household.'

46. **ሀደኛን ለእኛ ሳንቀጥል** *U. [in K. substitute ሀደኛን ለእኛ ሳንቀጥል]*

55. **בִּי מִיָּמִינִי דִּבֵּרְתִּי אֶל עֵינָיו וְהוּא מִיָּמִינוֹ מִיָּדָהּ**
שָׁלַח מַיָּם בְּפָנָיו וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ *One of them spat in his face, and he said, It is*
spring rain. Said if a man pays no attention to reproof, but takes
it as a matter of course.

56. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
Pay (your) money and eat the
halwa (see no. 50). 'Money down.'

57. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
The dog barks, but the-
caravan enters. Said when a man pays no attention to an insult.

58. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
They came to shoe the mule and the frog put out her foot
too (to be shod). If one man gets a present everyone else expects
one too.

59. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
A guest who
comes of his own accord (lit. foot) is without honour.

60. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
A dead donkey becomes a mule.
Said when a man exaggerates his losses.

61. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
Do not be sorry, my donkey. The summer is coming and I will reap
some clover. Said in order to put off an importunate beggar.

62. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
We went to get something out of our beards,
but we had to add our moustaches to them. Said when a man gives
a bribe to get an office, and he not only fails but is fleeced further.

63. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
When a
thief meets a thief he hides his club. 'Turk fears Turk.'

64. **וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ : וְהוּא אָמַר הִיא מֵטֶרֶם קָיָהּ**
Their pride is
out of doors (lit. in the door), but their pounded wheat is in a gourd :
i.e. they keep up appearances, but they are poor. Gourds, dried and

pouring it on his wisdom) the fool jumps over the brook. 'Fools rush in where angels fear to tread.'

75. **קַיִן אֶסְתָּה בְּתַבִּי** *Water beneath straw.* 'Still waters run deep.'

76. **וְהַיִּסְרִיִּם מִבְּחֶבֶן : דֹּפֵקִים חֲסִידֵי** *A gentle horse kicks hard.* [The same.]

77. **אִישׁ קָטָן דִּמְיוֹנָא : אִישׁ קָטָן דִּמְיוֹנָא** *A little man has big dreams, i.e. talks big.*

78. **אִישׁ אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח .** *One of them said I am a eunuch. The other asked how many children he had. Said if a man asks an unnecessary question.*

79. **כִּי יִהְיֶה בָּשָׂר זָבִיחַ : אֲנִי אֶמְנָח .** *If the meat be cheap the soup will be uneatable. 'Cheap and nasty.'*

80. **אִישׁ אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח .** *Though a snake go crooked, yet he goes straight into his own hole. However wicked a man is, he ought not to injure his own family. 'It is an ill bird that fouls its own nest.'*

81. **אִישׁ אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח .** *A dog steals a leg (of mutton) from the butcher's shop, but he cuts off his own leg; i.e. they will not let him go there again. Almost 'A burnt child dreads the fire.'*

82. **אִישׁ אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח .** *If a poor man's things are stolen (lit. go) the rich man is warned (to look out). Thieves begin with small things.*

83. **אִישׁ אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח . אֶחָד מֵהֶם אָמַר : אֲנִי אֶמְנָח .** *His head is not his own. Said of a man who can refuse nothing to those who beg of him.*

93. **חֲסֵדִי וְחֲסֵדְךָ יִשְׁתַּחֲוּ יוֹדֵעַ מַה הֵם עֹשִׂים יַחְדָּם** *Your portion with my portion (i.e. we are eating together), what are you staring at? 'Share and share alike.'*

94. **אֵין עֹשֶׂה עִם הַבָּקָה כִּי יִשְׁתַּחֲוּ יוֹדֵעַ מַה הֵם עֹשִׂים יַחְדָּם** *The ox can work with the buffalo, but (then) he cannot eat (he is too tired). Said when a poor man tries to spend like a rich companion and becomes bankrupt.*

95. **לֹא תִסֵּד בְּחֵמָה מְרִירָה** *Let not the brave horse receive the whip. 'Do not beat a willing horse.'*

96. **וְהַיָּמִל וְהַחֲמֹר יִלָּחֶמְהוּ וְהַחֲמֹר יִהְיֶה הַמָּוֶל** *The horse and the mule will fight, and between them the ass will get killed. Those who interfere between two combatants get the worst of it.*

97. **יְהוָה יִשְׁקֹף אֶת הַרְרֵי הַשָּׁמַיִם וְיִתֵּן לָהֶם שֶׁנֶּסֶם** *God looks at the high mountains and gives (them) perpetual snows. God recompenses each man as is right. Said especially of bad men.*

98. **אֵין עֹשֶׂה עִם הַבָּקָה כִּי יִשְׁתַּחֲוּ יוֹדֵעַ מַה הֵם עֹשִׂים יַחְדָּם** *He is giving the camel to drink out of a walnut husk (not the shell). Said when a man gives a ridiculously small gift to one in need.*

99. **וְהַיָּמִל וְהַחֲמֹר יִלָּחֶמְהוּ וְהַחֲמֹר יִהְיֶה הַמָּוֶל** *The fool threw a stone down the well, but forty wise men could not get it out. Aliter (Socin) וְהַיָּמִל וְהַחֲמֹר יִלָּחֶמְהוּ וְהַחֲמֹר יִהְיֶה הַמָּוֶל*

100. **וְהַיָּמִל וְהַחֲמֹר יִלָּחֶמְהוּ וְהַחֲמֹר יִהְיֶה הַמָּוֶל** *The bride and bridegroom are happy, but the fools of the village kill themselves. A fool gets no enjoyment out of life.*

101. **וְהַיָּמִל וְהַחֲמֹר יִלָּחֶמְהוּ וְהַחֲמֹר יִהְיֶה הַמָּוֶל** *The buffalo works; does the buffalo eat (sc. alone)? A man ought to share with his family.*

112. **דַּמְּךָ דִּקְרָא דְּכַן פִּתְּךָ נִשְׁכָּה דִּבְּמַחְבֵּי** *Whenever water remains long in one place it stinks. 'Familiarity breeds contempt'?*

113. **מִיָּדָהּ חֲדָהּ שְׁלֵמָה** *A short proverb is sweet. 'Short and sweet.'*

114. **חַד אֵל דִּבְּחֵי אֵל דִּבְּחֵי : אֵל דִּבְּחֵי אֵל דִּבְּחֵי : דִּבְּחֵי אֵל דִּבְּחֵי** *However you may hold it in your hand, this world will pass away; certainly it will go.*

115. **אֲדָמְךָ דִּבְּחֵי : חֲדָהּ חֲדָהּ** *Doors locked, misfortunes past. 'Ignorance is bliss.'*

116. **אֵל דִּבְּחֵי דִּבְּחֵי : אֵל דִּבְּחֵי דִּבְּחֵי** *The more a hare sleeps the more she runs. Said by a lazy man to excuse himself.*

117. **מִיָּדָהּ חֲדָהּ שְׁלֵמָה** *Whence did you buy this wisdom? Said ironically to a foolish person.*

118. **אֵל דִּבְּחֵי דִּבְּחֵי : אֵל דִּבְּחֵי דִּבְּחֵי** *When God was dividing intellect, I was not there.*

119. **אֵל דִּבְּחֵי דִּבְּחֵי : אֵל דִּבְּחֵי דִּבְּחֵי** *A man is one fire, a woman nine. (Said of love.)*

120. **אֵל דִּבְּחֵי דִּבְּחֵי : אֵל דִּבְּחֵי דִּבְּחֵי** *If I forget you I will forget my right hand. Cf. Ps. cxxxvii. 5.*

121. **אֵל דִּבְּחֵי דִּבְּחֵי : אֵל דִּבְּחֵי דִּבְּחֵי** *I have eaten the sack and the little bag remains. Said by an old man.*

122. **אֵל דִּבְּחֵי דִּבְּחֵי : אֵל דִּבְּחֵי דִּבְּחֵי** *A heavy stone remains in its place. Qy., the converse of 'A rolling stone gathers no moss'?*

123. **אֵל דִּבְּחֵי דִּבְּחֵי : אֵל דִּבְּחֵי דִּבְּחֵי** *Though I have travelled over the whole world, I found my own country the sweetest. 'There is no place like home.'*

ADDITIONS AND CORRECTIONS.

P. 6, l. 2, *add* (also حَج).

1. 21, 22, *for* make, *read* makes; *for* Jamel, Jamal.

p. 7, l. 7, *after* sounded, *add* unless final.

p. 10, par. (7), *add* There are no half vowels for Shva; thus **חַבֵּ** is *bné* not *běné*.

The conjunction **•** *and* is sometimes pronounced *wě* in Al.

1. 23, *for* § 37 b, *read* § 87 b.

p. 16, *sub fine*, add In writing O.S. the Eastern Syrians use the following :— or ,

both pronounced *how*, used before a relative and when = *ille*; **ḥw** or **ḥw̄**,

both pronounced *n̂*, used as a copula, the **ن** being often omitted, as **نَحْبِمُ**

for **ḥ** **ḥ** or **ḥ** **ḥ** *he is good*; **ḥ**, pronounced *hû*, = *iste*. Also

𐎠𐎡𐎴, pronounced *hūyû*, = *he is*. The feminine usage is similar.

p. 27, l. 8, add **לַיְלָה** m.f. *night* = O.S. **לַיְלָה** m. (for **לַיְלָה**); **עוֹלָם** *eternity*, used

both as abs. and constr. state; perhaps also ذُؤَيْبٌ f. *ease, relief*, lit. *wide-*

ness, and **مَيْدَانٌ** suddenly, **مَيْدَانٌ** Ti. again, pp. 165, 166, for

فَسَدًا; فُسَادًا see p. 308. See also Proverb 20 (p. 347).

p. 31, l. 9, *after* genders, *add* and numbers ; rarely a superfluous Dalath follows.

1. 22, *add* **لَيْسَ مَعَهُ** Al. *the west*; so **وَدَّ مَعَهُ**, Al. *the east*.

1. 24, *for* 𐤁𐤃𐤍 *read* 𐤁𐤃𐤍.

p. 32, l. 6, for ၵဝံ့ read ၵဝံၼ် .

p. 34, l. 1, *add* also U.; *after* head, *add* and temples.

1. 6, *for* (a bird), *read* a lizard.

sub fine, add to masculines جَنْجَل calico, بَزْ braid, مَمْخَة fist.

pp. 35, 36, add ܐܕܬܐ is sometimes fem. in N.S. Add also ܐܕܬܐ country, m., rarely f.

N.S.: m. O.S.; ܐܬܐ metal bowl, f. N.S. = ܐܬܐ m. O.S.; ܐܬܐ kiln, m.

O.S., f. N.S.; ܐܬܐ seat, f. N.S. = O.S. ܐܬܐ m.; ܐܬܐ rain, f.

U.K., m. Q., O.S.; ܐܬܐ lamp, is m. in Baz, f. in Q. The following are

m. in Q.:—ܐܬܐ, ܐܬܐ, ܐܬܐ, ܐܬܐ, ܐܬܐ, ܐܬܐ.

p. 37, l. 15, ܐܬܐ is m. and f. in Q.

l. 18, ܐܬܐ is also found. Add to fem. ܐܬܐ from ܐܬܐ kid.

p. 38, add ܐܬܐ f. frog, ܐܬܐ tadpole; ܐܬܐ f. and ܐܬܐ or ܐܬܐ

all = corner; the fem. of ܐܬܐ is also ܐܬܐ.

p. 41, l. 18, add also ܐܬܐ; cf. p. 334.

pp. 41, sqq., add to regular plurals:—

(1) ܐܬܐ m. braid; ܐܬܐ m. calico; ܐܬܐ O.S., also ܐܬܐ K., a herb found in K., Numb. xi. 5; ܐܬܐ loins. ܐܬܐ mulberry, makes ܐܬܐ in Q.

(2) ܐܬܐ Al. breast; ܐܬܐ Al. m. master (also 3, see § 19); ܐܬܐ U. Tkh. breast; ܐܬܐ m. basket (with handle), in Al.: elsewhere 1. [ܐܬܐ is rarely 1, and in Al. 3; ܐܬܐ is also 1 in Q. etc.] ܐܬܐ head, ܐܬܐ mouth, in Al. take 2. [ܐܬܐ is also 1].

(2^a) ܐܬܐ m. (U. form) evening, sometimes; ܐܬܐ K. m. also takes 3.

(3) ܐܬܐ f. watch of the night, also 1; ܐܬܐ K. O.S., or ܐܬܐ K. owl f.; ܐܬܐ f. time, in Tkh. Al. p. 70; ܐܬܐ f. fruitstone, also 1; ܐܬܐ f. kneading tray; ܐܬܐ f. pearl; ܐܬܐ f. marsh; ܐܬܐ f. treasure, also 1 [also ܐܬܐ f. 1]; ܐܬܐ (a large bird); ܐܬܐ f. flour bin; ܐܬܐ f. wooden disc used in the game of 'touch,' also the holder of the disc; ܐܬܐ f. garden bed; ܐܬܐ m. f. sledge, also 1; ܐܬܐ f. leather bag, also 1; ܐܬܐ m. f. rain; [ܐܬܐ f. grindstone, also takes 1]; ܐܬܐ (N.S. ܐ, O.S. ܐ) heel, also 1; ܐܬܐ m. candle, in Ti., elsewhere 1; ܐܬܐ

m. *table cloth, table set for meals*, in Al., elsewhere 1; **صَدَّ** f. *arch*;
دَحَبَ Al. *ship* (= **كَمَب** U.).

- (4) [**جَبَدَ** Q. *husband* (= **أ** U.) takes 1]; **لَوَّ** m. *walnut tree* (with 1, *walnut*); **لَئ** (p. 44) in Q., in the sense *stacked hay*; **دَدَّ** Al. Ti. m. *arm* (= **دَدَدَ** p. 46); so Q. but with pl. as U.; **مَشَمَدَ** m. K. *summer pasturage* (the camp), also 1; **مَشَمَدَ** m. *kinsman*, also 1; **مَدَدَ** m. *wedding feast*, also 1; **مَدَدَ** m. *leaven*, also 1; [**مَدَدَ** m. *mountain*, O.S., also takes 1]; **مَدَدَ** m. *herb*, also 1; **دَوَّ** f. *noon, midday meal*, also 1; **جَدَّ** m. *pocket hole*; **جَلَّ** m. U. *buffalo bull*, also 1 (= **كَمَب** K.); **جَلَّ** m. *cotton plant*, O.S.; **كَمَدَ** m. *dough*, also 1; **مَدَدَ** f. *edge of a roof*; **فَدَدَ** nostril, in Al. (also 5); **فَدَدَ** m. *hamstring*; **فَدَدَ** K. m. *porch*; **فَدَدَ** m. *summer*, O.S., also 1; **بَدَدَ** f. *nest*, O.S., also 3; [**بَدَدَ** also takes 4 in the sense of *head*]; **بَدَدَ** m. *door post*, in U.; also 1 in Q.; **بَدَدَ** (p. 46) in Q. makes **بَدَدَ**; **بَدَدَ** m. *he goat*, also 1, Turk. (= O.S. **بَدَدَ**).

- (5) **بَدَدَ** (or **بَدَدَ**) K. *shadow*, = O.S. **بَدَدَ**; **فَدَدَ** m. *curtain*, usually 1; **فَدَدَ** *wisp of hair* (with 1, *head of grain*); [**فَدَدَ**, **فَدَدَ**, and **فَدَدَ** Al. also take 1].

- (8) **بَدَدَ** Tkh. f. *present* = **بَدَدَ** § 45 f.; [**بَدَدَ** also takes 6]; **بَدَدَ** f. *grandmother*, in Al.

- (9) **بَدَدَ** f. *shrub*, also *sleeve*; **بَدَدَ** f. *ewe lamb* (one year old); **بَدَدَ** f. Al. *female companion*, § 17; **بَدَدَ** K. f. *midwife* (= **بَدَدَ** U.); **بَدَدَ** Al. f. *round cake* (= **بَدَدَ** U.); [in Q. the sing. of **بَدَدَ** is also **بَدَدَ** and **بَدَدَ**].

p. 42, l. 2, *for* 8 lbs., *read* 4 lbs.

p. 45, ܡܳܐܳܬܳܐ also f.; *for* ܝܳܬܳܐ f. *thigh*, *read* ܝܳܬܳܐ f. *rump* (half); so p. 47; *for* ܕܳܬܳܐ *read* ܕܳܬܳܐ (singular rare); ܡܳܬܳܐ is fem.

p. 46, ܐܳܬܳܐ in Q. is *an axle*; *for* ܐܳܬܳܐ *read* ܐܳܬܳܐ (p. 338); *for* ܕܳܬܳܐ, ܕܳܬܳܐ is used in Q.; ܕܳܬܳܐ is fem.

p. 50, *add* ܕܳܬܳܐ f. *knife*, pl. ܕܳܬܳܐܬܳܐܬܳܐ (Turk.); *for* ܕܳܬܳܐ in Q. they say ܕܳܬܳܐ (first Zlama).

p. 51, ܡܳܬܳܐ in Q. makes also ܡܳܬܳܐ.

p. 52, l. 1, *add* Singular in Q. also ܡܳܬܳܐ *kernel*.

ܕܳܬܳܐ K. f. *fever*, and ܕܳܬܳܐ f. *end*, have no pl.; the latter borrows that of ܕܳܬܳܐ.

p. 53, *add* In Q. K. the masculine forms ܕܳܬܳܐ, ܕܳܬܳܐ (also ܕ?), ܕܳܬܳܐ, ܕܳܬܳܐ, ܕܳܬܳܐ, ܕܳܬܳܐ are also used; in Q. ܕܳܬܳܐ is *a hazel nut*.

l. 7, *for* ܕܳܬܳܐ *read* ܕܳܬܳܐ.

sub fine, *add* ܕܳܬܳܐ *pea*, pl. ܕܳܬܳܐ and 6.

p. 54, l. 10, ܕܳܬܳܐ is used in Q. *for a little girl's trousers*.

p. 55, l. 20, *for* (O.S. ܐ) *read* (O.S. ܕܳܐ).

p. 56, par. (12), *for* Bas, *read* Baz; *add* ܕܳܬܳܐ is also used.

p. 58, par. (5), *add* ܕܳܬܳܐ *high spirited* (as a horse), ܕܳܬܳܐ *speckled*, ܕܳܬܳܐ Al. *lame*, make fem. in ܕܳܬܳܐ.

par. (7), ܕܳܬܳܐ in Al. makes fem. ܕܳܬܳܐ.

par. (8), *add* ܕܳܬܳܐ *heathen*, and ܕܳܬܳܐ *unclean*, do not take the euphonic vowel in the feminine.

sub fine, *for* absolute, *read* limited.

p. 59, l. 8, *for* ܕܳܬܳܐ, ܕܳܬܳܐ *read* ܕܳܬܳܐ, ܕܳܬܳܐ.

p. 64, In Al. the K. feminines are used, except for *nine*. But **ḡ** is used before **ḡ**.

p. 69, add **ḡḡḡḡḡḡ** Al. or **ḡḡḡḡḡḡ** Al.

p. 70, l. 13, add to the list **ḡḡ** Tkh. f. *time*, **ḡ** Tkh. f. *id.*

p. 74, Sachau gives for Al. **ḡḡ** m., **ḡḡ** f. (*ilei*); **ḡḡ** m. **ḡḡḡḡ** f.

p. 75, *sub fine*, add But in Al. **ḡḡ** is *kmélé*.

p. 79, l. 9, for **ḡḡḡḡ**, **ḡḡḡḡ** read **ḡḡḡḡ**, **ḡḡḡḡ**.

p. 83, Also **ḡḡ** Al. (paradigm form).

p. 96, **ḡḡ** is used alone for the infin. in Al., but also **ḡ**.

p. 99, **ḡḡ**. Imperat. also **ḡḡ** in Al. as O.S.

p. 100, Sachau gives for Al. *gâlé* for 3 sing., but *gâlitûn* 2 pl., *gâli* 3 m. pl., *gâlei* 3 f. pl.; *glélé* for 3 sing. pret.

p. 104, In Al. **ḡ** verbs in first present and pret. are often treated as if **ḡ**; as for

ḡḡ, *shmélé*. The pl. imperat. is also **ḡḡḡḡ** Al.

p. 112, l. 1, 2, for **ḡ** read **ḡ** throughout (cf. p. 322).

p. 119, **ḡḡ**. In Al., imperative also **ḡḡ**.

p. 120, **ḡḡ**. Past part. **ḡḡ** Al.

p. 126, **ḡḡḡḡ**. In Al. pret. also **ḡḡḡḡ** (first Zlama); with fem. object **ḡḡḡḡ**; the verbal noun **ḡḡḡḡ** is much used by itself as a noun of action.

p. 131, **ḡḡḡḡ**, **ḡḡḡḡ** also used in Al. The verbal noun in Al. is **ḡḡḡḡ**.

p. 134, In Al. for **ḡḡḡḡ** *I shew her*, we have also **ḡḡḡḡ**, second Zlama (p. 81, note).

p. 137, So in Al. **ḡḡḡḡ** is *he left me* as well as *I left*.

p. 156, l. 5, for **ḡḡḡḡ** read **ḡḡḡḡ**. Add to *Alqosh* adverbs: **ḡḡḡḡ** (both **ḡ**) together, **ḡḡḡḡ** apart, **ḡḡḡḡ** immediately, **ḡḡḡḡ** perhaps (p. 203, l. 4), **ḡḡḡḡ** and **ḡḡḡḡ** very, **ḡḡḡḡ** (*lékun*) and **ḡḡḡḡ** perhaps,

ܡܬܬܐܬܐ ܕܫܢܐ ܬܪܬܐ *thereafter*, ܡܫܬܬܐ *early* (p. 290), ܬܬܐ *why*, ܬܬܐ
or ܬܬܐ *somewhat*, ܬܬܐ *near*.

p. 193, l. 7, for ܬܬܐ, read ܬܬܐ.

p. 201, l. 16, for ܬܬܐ read ܬܬܐ or ܬܬܐ (Arab.).

p. 209, l. 4, for ܬܬܐ read ܬܬܐ.

l. 12, for ܬܬܐ read ܬܬܐ.

p. 225, l. 5, add The U. agent of ܬܬܐ *to be extinguished, to die* (p. 103), is ܬܬܐ.

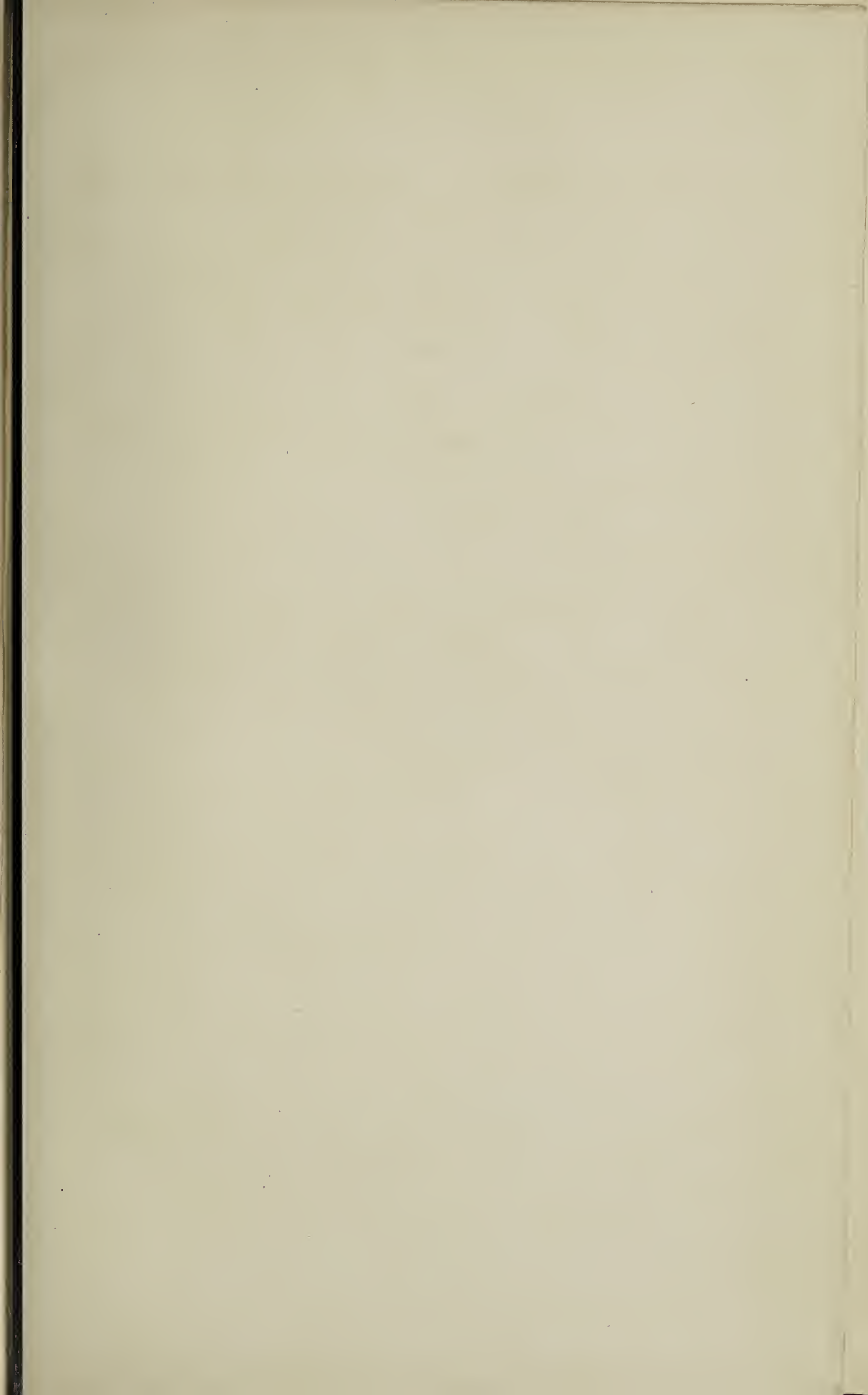
p. 232, add ܬܬܐ *green*, Al.

p. 235, l. 16, for ܬܬܐ read ܬܬܐ.

p. 249, sub *fine*, for a calf, read an arm; for amulet, read armlet.

p. 250, l. 22, for ܬܬܐ read ܬܬܐ.

p. 258, l. 6, for ܬܬܐ read ܬܬܐ (Arab. ܬܬܐ).



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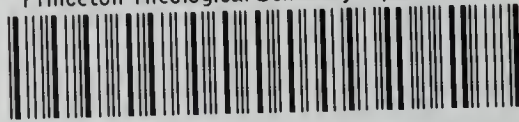
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